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WOMAN'S WORK

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A PLACE was surely "prepared" for Mr. John Jolly who passed from earth, July 8, at Toronto. In 1891, he went to take charge of the Industrial School at Sangli, West India, but was obliged to resign two years later on account of Mrs. Jolly's illness. At a great pecuniary sacrifice, he returned to India in 1897, where, ever since, he has filled an important position as it is rarely filled. A number of fine mission buildings will long stand as evidence both of his taste and his competency as a master builder. "No man in the Mission," says one of his associates, "whom I honor more." His wife and seven children are left to mourn the loss of their head. Mr. Jolly was born in Scotland and was only in his thirty-eighth year.

RECEIPTS strictly from the societies of the Occidental Board, for the first quarter since the earthquake, amount to $1,751.42 *more* than for the same period last year. "In some churches," writes the treasurer, "which were almost wrecked and others whose buildings were swept out of existence, the societies have still sent what they could. Will not God abundantly bless such efforts, made that His cause may not suffer?"

"THE sympathy of the East is helping to keep us brave," says Mrs. Wright. "We would not dare to show the white feather now. And it is a good thing for the Occidental Board to meet around in churches as we are doing. One lady said, 'I have always been working for our Tea Club I thought missions were dull and uninteresting; this meeting was fine—I am going into the missionary society.'"

A QUESTION for the August missionary meeting: Who clapped at Wei Hsien and what were they applauding? Mrs. Bergen sends us great news this month.

MANY thanks for the prompt response to a request, last month, for March and April copies of WOMAN'S WORK; the supply is now ample. From the way these copies have poured in by every mail, one would judge that the topic at Winona—"Is the missionary periodical read? If not, why not?"—is not a universally burning question.

AND here comes Mrs. McCleary from Bululand and says: "*Something* has stirred them up over here! I have been getting a good many letters every month from strangers, saying they have been studying about Africa and heard of our Mission and want to ask about my work." The United Study Committee could not hear anything more encouraging.

A GIFT almost without a parallel has been made to the hospital in Teheran, Persia. It is the sum of $2,000 from a Mohammedan woman of high position who, having observed the good work done under Dr. Wishard's management and realizing that much more might be done for her suffering countrywomen, has offered this money for the erection of a woman's ward. The first payment was made and the work of building began about April 1. To carry this new ward requires new funds, and no sooner was this need made known than, for the purpose of relieving it and moved by a desire to meet half-way the gift of this Persian woman, Mrs. Cyrus H. McCormick, of Chicago, added another $2,000 to her already generous annual contribution to Teheran Hospital. So beautifully East meets West, and who doubts that the Lord Jesus blesses both gifts?

THE death of Professor Satthianadhan of Madras removes a scholar of repute, one who has been styled "the most distinguished Native Christian of South India," and one of the leaders of the National Missionary Society. The greatness of the loss to India is understood by those of us who met this cultivated gentleman while he was lecturing in this country last winter.

WRITING from Bangkok in April, Miss Cole says: "I was told yesterday by a Siamese lady that priests in the temples are preaching of a new divinity called the Holy Spirit, and of the necessity for all people to live holy lives that this Holy Spirit may come and abide in their hearts. This does not seem much like Buddhism, does it? But this is what the priests are reading into Buddhism."

THE helpful ministrations of Dr. Howard Agnew Johnston have been often mentioned in missionary letters during the past year, as he has journeyed from land to land. In Bangkok, he tarried three weeks and held meetings with missionaries alone, with English-speaking people, and with Siamese. "All were life-bringing," writes one. "I would not have believed that a stranger to the language and people could have brought such a blessing to all classes."

AT Nanking, last May, churches of the Presbyterian Missions, both North and South, united to form the Synod of Central China, which is independent of any church in America. It represents 5 Presbyteries, 16 Chinese pastors, 33 churches and 3,259 communicants.

A FIRE occurred in Kengtung, Burma, last May, by which several lives were lost and two hundred and forty buildings were destroyed. The mission chapel was badly damaged.

REV. JAS. B. RODGERS, of the Philippines Mission, said at Nashville Convention:

> In the seven years since 1899 over twenty thousand people have made public profession of their faith in Christ. From Bojador to Dumaguete lies a cordon of churches, simple structures of bamboo, in which the gospel of Christ is preached. One of the delegates here has baptized 2,000 in the five years of his service; another, 1,000; still another missionary, a thousand a year. The fields are white indeed. What better chance to serve God and fatherland?

WHILE Dr. J. Andrew Hall is on furlough, his hospital at Iloilo, Philippines, is in charge of Dr. Machle of Canton Mission.

DR. MCGILVARY, whose constitution seems able to endure any and all fatigues in Laos, told the people at Honolulu that he dreaded his return to this country for he had nearly died on two furloughs. As Mrs. McGilvary's health improves, the two are already plotting to face about for their beloved Laos home at the earliest date possible.

A VISITOR to the leper asylum in Miraj, India, asked a man if he were well. "Yes," answered the man, a Christian who was minus both feet and both hands: "I am very well, and happy too."

WHEN tidings of the San Francisco disaster reached the lepers of Molokai, a community of some 900, mostly Hawaiian born, they called a mass meeting, composed a message of sympathy and made a spontaneous offering of $194.55. *The Friend*, of Honolulu, says: "They gave out of their poverty as no other community on earth has given."

ONE warm evening last December, Mrs. Wachter's front yard at Rajaburee looked like fairyland. It was lighted with strings of Japanese lanterns, the Siamese military band was playing, one hundred and fifty guests strolled about, patronizing decorated booths for tea drinking and the sale of fancy articles. Siamese school-girls had done all the fancy work and everything was sold.

A RESPECTABLE Mexican farmer in Progréso, twenty-five miles off the railroad, traveled two hundred miles to Saltillo, in order to publicly confess his faith in Christ. His wife was graduated from the Normal School.

INQUIRY is made as to the number of trained nurses in connection with the Missions. There are nine: four single women, and five wives, two of whom conduct dispensaries.

THE Red Sea Railroad, whose bridge is a famous piece of American engineering, was opened in January. Though short, it is an important road, because it reduces by 480 miles the distance from Khartoum to the sea, and provides an outlet for the products of a region hitherto industrially dead—the Egyptian Soudan.

IT is said that Dr. Stewart, who lately died in Africa, was asked, "Why don't you civilize your people first and then make them Christians?" He answered, "We don't do work twice over; when we have made them Christians we have made them civilized."

Mothers of a Chinese Revolution.

We have been holding a Christian Chinese Women's Conference here, at Wei Hsien. I do not believe there was a Woman's Convention of any kind, ever before, in China. While at home on furlough, I have prized the privilege of attending Presbyterial, Synodical and big Annual Meetings of the Board of the Northwest, and I felt then that I was facing the best women of our Church. The inspiring faces and inspiring words of those women I shall never forget, but this Conference went *ahead of them all.*

There are one hundred and sixty small churches connected with Wei Hsien Station. About two months ago, a printed invitation to a ten days' Conference and a list of twenty subjects to be discussed were sent out to each group of Christians, and every church was asked to send two of its furthest advanced women to attend. They were urged to elect the two who could best aid in discussions and carry home reports. All came a day too soon—"to be in plenty of time." Their men folks brought them, and returned for them at the close of Conference. That first day was one to be remembered, like the Johnstown flood, for the rest of your life. Women swarmed about in groups of forty or fifty, calling on everybody living at the station. Some of them had children in the Girls' School, or Boys' Academy, or the College, and, naturally, wanted to see them at once. Getting them settled and providing supper for all, a day ahead of time, was finally accomplished. Their rooms were not what we would have liked them to be, but were very clean. Straw in abundance was spread on the cement and brick floors of the Men's (vacant) Hospital rooms and new mats were spread over the straw. The women were very contented with the arrangement.

Mrs. Neal and Mrs. Hamilton brought two Bible women from Chinanfu, Miss Aldridge and Miss Kirkland came from the English Baptist Mission, Miss Vaughn brought five of the leading women from Tsingtau field. Several wives of pastors and evangelists came, as well as graduates from the Girls' High School who are now teaching schools of their own. These were all distinguished guests, not delegates, and were entertained by us who live here. I must not forget to mention the sixty girls present from our school and the eighteen women (with fourteen children) who are here, taking a term of Bible study. They are wives of theological students who expect soon to become pastors. Many came daily from near villages. Our nice new church will comfortably seat six hundred and fifty. At each session it was almost filled with women and girls. No men were allowed except those who came in to open the meetings with a leading speech, or were invited to assist some leader; they always withdrew before the women began the general discussion. Delegates were mostly old women. They came with Bibles and hymn-books and sang well (led by the school-girls), prayed earnestly and intelligently, and kept to the subject in hand pretty well. A few times the presiding missionary had to rise and say: "Please save what you are saying now until later. I feel sure Mrs. So-and-so would like your help on this subject later."

I considered it a great honor to be asked to preside, sometimes. Talk about your Daughters of the Revolution! Is not this revolution enough to satisfy the most vaulting ambition? A big Convention of Chinese Women! The ancestors must be dead indeed if they did not turn over in their coffins in astonishment. Weak confidence in Chinese women would have gotten a sudden jolt at that Conference. What may not all this good leaven do? In our yard just now, the little morning-glory seeds are lifting up the hard-baked earth in great caked pieces till it looks as if there must be a mole at work under there. What will it be if these three hundred and twenty women go home and arouse the enthusiasm of the more than three thousand women whom they represent?

Each day was begun by a 6.30 A. M. prayer-meeting. As in Wales (of which the women never heard), they broke out in prayer, several at once. I was uneasy at first; it seemed disorderly. Should we stop them? But I reflected that they were praying to God and not to each

other, and I believe they prayed the more honestly because they were not heard by the assembled numbers. It was a low murmur, often with quiet sobbing. I felt they were a dear lot of sincere women praying for light, and giving thanks for blessings received. At each session one topic was discussed. Leaders had been chosen six weeks before and were well prepared. They presented the subject and others followed who had been invited, but the last hour was thrown open to the audience and we heard many good bits of experience. Before giving you the topics, I want to tell you that when I spent the hot months and rainy season here in 1885, there were not more than four or five Christian women connected with Wei Hsien Station, and they were newly converted. There were a good many men in the church, but even preachers and evangelists were severely persecuted in their own families; their wives would tear up their Christian books and rebel generally against their husbands "following the foreigners." I well remember a class that was held later for the "half paralytics," as Mr. Mateer called them, for they were dead weights to their husbands. But they came and were converted. So please remember that these delegates have been converted recently. They would scarcely average ten years of church membership.

The first topic was "Our Duty to Consecrate our Children to God," and was made the text of Dr. Calvin Mateer's Sunday morning sermon. He preached out of a full heart. He told how he and his brother were consecrated to the Lord for missionary work by their mother when they were children, and gave touching instances of Chinese Christians who resisted tempting offers of high position and big salary to go on working for Christ and their country's good, in schools, or as evangelists and pastors. Some other of the subjects were:

2. *Be just to the girls; love boys and girls alike.*
4. *Control your children.* (Especially where uncles and grandparents are not in the church.)
6. *School children should also labor with their hands.* (A Chinese student is a drone, wears fine clothes, lets his finger-nails grow, and waits for a good position to "turn up," meanwhile living on his family.)
7. *Advantages of older women learning to read, and how to do it.*
9. *Duties of a Christian mother-in-law.* Mrs. Bergen led and Elder Chang followed like a searchlight.)
12. *Practical good housekeeping.* (Sanitary suggestions; neatness and order strongly recommended.
15. *Beware of "long tongues and soft ears."* (Repeating and believing gossip.)
16. *Evils of footbinding.* (Cyclonic effect. Off come 204 women's bandages; 204 sign the pledge to wage war on the practice.)
17. *Family worship.*
18. *Duty of private prayer.*
19. *Shall families live separately, or in the old patriarchal style?*

Four Chinese pastors were here to help, and Elder Chang. These were chosen for their gift in clear, tactful preaching, but the Booker Washington of the lot was Elder Chang. He carried every one by storm. Not one word he uttered was lost from inattention. Every one brightened up and smiled in anticipation as he came forward. He knows his Bible well and is greatly blessed in a good wife who was here, too.

It would take too long to tell you about all the meetings. On the topic, "Engagements and Marriage Customs," all the assembled pastors had much to say, but no one offered to let the young people do their own choosing. When they had left the room, the women began and much good advice was given. Then an old woman, sunburned and dusty as to clothing, with a face all broken up into deep wrinkles and eyes screwed up from need of glasses, said in a clear, loud voice, "My Sisters, you remember that when Abraham wanted a wife for Isaac he did not take a girl from a convenient, near-by place. He sent away back to his old home for a Christian girl, and he sent his best man of affairs, and laid the responsibility so heavily upon him that he, as he came near the place, felt his inability and got down and prayed to God to choose for him, and he went according to the sign God gave him. My Sisters, let us follow Abraham's example, and get a wise go-between who will ask God's help." The unlimited power given the mother-in-law is what leads to abuses of which you have heard. In preparing my topic, Number 9, I was often warned by the people to whom I went for ad-

vice, "It will not do to discuss only one side of this subject; the daughter-in-law must also be discussed." I prepared a twenty minutes' talk, engaged Elder Chang to follow me, and had some of the best daughters-in-law I knew, who were blessed with good mothers-in-law, sit in a row on the front seat. I chose those with good voices that could be heard and used them for object lessons. One very timid girl was simply introduced as a shining example of a good mother-in-law and a very happy home. I insisted that a good, orderly Chinese home reflects honor on the mother-in-law as an orderly schoolroom is a credit to the teacher. When one woman rose and asked us to pray for her son's unruly wife, she was told to lead us in prayer that God would show her where the real trouble was. It was a shot in the dark, but hit. She stood stunned a minute, then began a prayer of confession and cried to God for forgiveness.

"The long tongue and soft ears" (a literal translation) was assigned to our talented, earnest Pastor Chia. All the pastors followed in turn. They spoke the truth till all our faces were red and we were vexed with ourselves and the speakers. It seemed to me they had forgotten they were talking to a company of Christian women. When Elder Chang came forward the whole house stirred. What if he, too, should hold us up to scorn? Not he! "My Sisters, this is one of the benefits of being able to read. Pastor Chia and the others took their text from James, third chapter. So do I. Turn to it. What's this? what is this? Hold on, there's been a mistake made. Was it the *third* chapter?" "Yes." "Yes." "Well, then, you pastors will have to come back and find another. This whole chapter is written to men! 'My *Brethren*,' it begins! 'My brethren,' it goes on, all through. This is certainly written to the brethren. Do any of you (turning to the pastors) happen to remember a chapter written to the 'Sisters' on this subject?" Here, the foreign ladies began clapping and, although they had never heard of such a custom before, the Chinese women took it up and we did clap soundly. A churchful of Chinese women clapping for the first time in their lives! It is too bad that it was at these pastors, up a tree. Then Elder Chang said soberly, earnestly, "Sisters, you know it is a sad fact that men have long tongues, too. But whoever it is, men or women, it is a thing for everybody to beware of," etc.

When it came to the "Shall Families Separate?" topic, it looked for a while as though the majority were for separation. You remember that the whole family is held responsible for each member. A hard-working, saving member is liable to be sold out with all the others, to pay the debts of some gambling cousin. There are very few families where the living roots and branches are all in the Church. Rev. Robt. Mateer led in a long, comprehensive canvass of the whole matter. From what he said and from my own American experience of happy divided families, I thought perhaps we ought to throw our influence on that side, but I am Chinesy enough to like these united old families, and I would hate to preach division when we came to preach harmony. Finally, Pastor Whang got up and said: "Must we divide up? We live so harmoniously. Must my sons leave me? Outside the Church are many, many families who live in true harmony. Cannot we? Go into the city and look at that tablet beside such a family gate, 'Here for nine generations this family has not divided.' Another you can see there, 'Here five generations live in concord.' No wonder they are proud of it Praise to every one of them! Do not let us separate unless we are obliged to do so and thereby testify to the world that we have failed in our duty."

In closing, let me say again how grateful to God I am for letting me see this wonderful gathering in my lifetime, while my dear mother is also still alive to hear of it We have greater things in store for us in the near future if we will only believe and do our duty, you at home and we in China.

Rev. Robt. Mateer organized this Conference, and the expense of it was largely borne by Dr. Calvin Mateer, his brother. Do you not want to join us in carrying this work further?

Mary I. Bergen.
(*Mrs. Paul*)

The Tribute of an Associate.

The cablegram announcing the death of our dear Miss Nassau touches a very tender chord in many hearts, and in mine as well. From the time I first met Miss Nassau in Africa, our hearts

ISABELLA A. NASSAU.
Africa, 1868-1906.

were bound together, and during all the years of association that followed she was my faithful friend, and her life of devotion an inspiration.

Hers was no common character. Natural ability of a marked order, a highly cultivated mind, and deep spirituality she possessed in an eminent degree. All these she laid upon the altar as heartily for the humblest as the highest service, and many a ransomed soul gathered from the depths of heathenism and degradation was, I am sure, found "watching and waiting for her," as she entered in. "Her works do follow her," in many a trained native laborer, who witnesses for the Master in darkest Africa, because Miss Nassau taught him how to skillfully and faithfully handle the Word of God and to feel it the highest form of service to bring souls to Jesus.

How Miss Nassau will be missed! Her years of devoted service have left their impress upon the work of our mission in Africa, through her spoken words and through her pen, which she indeed handled as a skillful writer and indefatigable translator. In a late letter to me she wrote, "I will come home when I feel I *must*." No such peremptory word of command came to her; only, "My child, you *may* come home," and while our hearts are saddened, we can truly say, hers was a blessed call Home for one who was sorely weary from, not of, the burdens which had become all too much for the weakening physical frame.

Our Sister fell, as she wished, at the post of duty; in the midst of those whom she loved, and for whom she had given heart and life service, and the fruit she failed to see here she now enjoys before the throne of God.

R. H. de Heer.

In a letter to Dr. Brown written June 4, only nine days before her death, Miss Nassau mentions that Dr. Lippert was ill, adding: "For me, I need every day to strengthen my failing forces with 'Your work is not in vain in the Lord.' Satan gains many victories these days and in consequence our hearts are breaking, but we lay our breaking hearts at the feet of Jesus and know that what He has allowed to be broken, He will in His own good time heal."

A Few Lien-chou Facts not before Published.

Dr. Eleanor Chesnut wrote to a friend on Sept. 26, 1905: "This afternoon Miss Patterson and I had a picture taken with Billy and Brownie, the ponies. If it is good I will send you one." While not wishing to strike anew the chord of pain which must always vibrate with mention of the Lien-chou tragedy (which neither would we wish to forget if we could,) the arrival of this much-desired and beautiful photograph is sufficient reason for stating several facts which are known to but few and have never never been printed before.

Through the previous summer, Billy had carried his mistress regularly to Sam Kong to her clinic and, for some weeks, Miss Patterson also went on Brownie to oversee the girls' school.* This was new work for Miss Patterson

* As late as May, Mrs. Machle was visiting this school once a fortnight, by chair. She founded it in 1894. "It took me six months to induce the mothers and grandmothers of eight girls to let them begin to study." In 1905 there were 31 pupils, one of them the daughter of a literary man.

but the clinic was an old story to the doctor. It was her habit all the year, when weather permitted, to open the dispensary at Sam Kong on market day, and this always meant a very early rising. Up at four o'clock in the morning, sometimes at two o'clock, often she was obliged to rouse the sleepy druggist in order to make the rounds of Lien-chou Hospital before starting on her trip. Only the day before her death, Dr. Chesnut had held her usual clinic there. Yes, Billy and Brownie knew every foot of the ten-mile road to Sam Kong.

Center—DR. ELEANOR CHESNUT BESIDE "BILLY."
Left—Miss Patterson and "Brownie." *Rear*—Chinese Hostler.

On the thirty-third day after this photograph was taken, the little missionary company, looking from the windows of Dr. Machle's house, saw the mob coming up the hill and fled through the back door to the stable in the rear. The foresighted hostler had been ahead of them, and they found Billy and Brownie and Dr. Machle's horse all saddled and ready to ride. Dr. Machle wrote some months since: "I suggested to the ladies that they mount and ride to Sam Kong but they refused *because there were not horses enough for all.*" Over at Sam Kong was the military protection which was lacking at Lien-chou. But the horses were not mounted. Billy never had the chance to show how gallantly he could bear his lady away to safety. And this was the second time, that day, that Dr. Chesnut threw away a chance for life, for before this on the guardboat she had demanded an escort to Dr. Machle's house: "If the other missionaries are going to be murdered, I shall go and die with them." A friend truly says, "It seems her life was not so much taken from her, as that she gave it."

Are we disposed to blame her and say she was not prudent? It is true that prudence was never a characteristic of Eleanor Chesnut. With the alternative of a generous action she would throw prudence to the winds. We who knew her can somewhat understand how she was influenced to decline the use of Billy. She was hostess to young Mr. and Mrs. Peale; her old associate, Mrs. Machle, was not able to ride horseback; and there was just one thing which Dr. Chesnut *could not bear.* That was, any reflection upon her honor or faithfulness to missionary duty. She would not be charged with flinching. Her mental habit was another influence. She always regarded her own work as not apart, but one factor of the station work. Never a missionary, perhaps, more completely identified herself with

the whole station. She had the feeling of a soldier for his regiment. She lived in rooms over her Hospital wards, where the shrieks of patients cost her many a night's sleep, but who ever heard her, when on furlough, suggest a house for herself? Everywhere she pleaded for a church. On that supreme and awful day of her life, when she begged once of a Chinese to save her but twice declined to save herself, she acted on the principle which she habitually practiced, the nut counted not her life the dearest thing on that awful October twenty-eighth, because *habitually* she held it less dear than service for others.

And this is the merry woman whose speech and letters sparkled with wit. "He played the organ so slowly I believe you could have taken nine swallows of Hire's root beer after every note." This is the humble woman who watched her own heart and wrote, May 11, 1899, of the death-bed of a Chinese

ENTRANCE TO CAVE AT LIEN-CHOU, CHINA,

whither Missionaries fled October 28, 1905. It is understood that they entered by a narrow path *on the wall above the door*, seen at our right, and descended by steps to the floor of the cave.

year round, in things great and small. We have not forgotten how she lived a year and eight months at Lien-chou, the only white face there, and about her amputation of the young man's leg during that time. But few ever heard to what she resorted to save that life. When the stump would not heal she secured skin for grafting on from a kindly Chinese Christian, and when it proved not enough, the good doctor stepped behind the screen and made up the deficiency from her own body. It was only because she walked lame for some time, that this was ever found out. Dr. Chesman: "It was so pathetic, but I felt better for it. I am thankful for any softening influence upon my heart which often seems so hard and careless of others' sufferings. Who could ever resist the tears of the dying? I promised him all he asked." This is the versatile and able woman who was a good physician, though she wrote to a friend: "You can excel in your profession, whereas I often feel that I am a poor tag-end of mine"; who was every whit as fine a teacher as doctor and, to say nothing of schoolboys, trained five women in medicine, nursing and Bible work, who all

now in Canton cannot find words to express what they owe her; who achieved, with Christian Chinese women, what few have, good singing; who used three dialects, translated the gospels into one, and had in preparation a work on nursing.

Dr. Chesnut was not of an even-tempered, serene type. She had her gay moods and was sometimes given to brooding. A marked trait was sensitive gratitude for every favor.

Another new statement has been received from a no less careful authority than Dr. Mary Niles, than whom no missionary in Canton better knew Dr. Chesnut's methods, or was so thoroughly acquainted with Lien-chou. Dr. Niles writes:

"I have been waiting for every evidence I could get before denying statements that have been made by so many. When I had an opportunity to see Mrs. Goo, which was not till long after the Commission returned, I asked her about the bones said to have been found in the Woman's Hospital. She was studying medicine with Dr. Chesnut. She is positive that *there were no bones or specimens of any kind* in the Woman's Hospital. The pelvic bones and infant's skull reported to be there and to have helped incite the mob were put away in Dr. Chesnut's own house (that is, her rooms over the wards but quite separate from them.—Ed.), and if found at all were not found till the work of destruction was accomplished."

Mrs. Goo is a superior woman and must certainly have known where the few anatomical specimens were kept. Whatever additional explanation may be received hereafter, we consider that her statement removes from Dr. Chesnut's reputation any implication of carelessness in this matter. For although it made no difference to the Commission whether these objects were found downstairs or on the top floor, there is a great distinction between the doctor's storing them, as she did, in the most private quarters she possessed, or keeping them on display in the hospital where they might excite the fears of ignorant people.

One of our new facts relates to Dr. Chesnut's last patient, whose head she bound up with her skillful hands and a strip of her dress, only a few minutes before her own death. The boy's name is Pan Fuk Lin and he is at least sixteen years old. His parents are Christians, the product of the men's Hospital. It was because this boy was loyal and true to his teachers, that he was with them and was wounded. In his own arms he carried the little Goo* girl into the cave where she hid with Amy Machle.

There are a number of caves about Lien-chou and Chinese carving and decoration are common to them all. Speaking of one of these caves which she had explored, Dr. Chesnut once expressed the hope that, when Christianity should prevail in that section, the ancient carvings, though symbolic of heathen ideas, might be spared as interesting relics. Notwithstanding the difficulty of the subject, some of these decorative features appear in the photograph which has been sent us. Accompanying it are these lines of explanation:

"The temple consists of three buildings, one behind the other. The third is against the side of a hill in which there is a cave. The cave is just as Nature made it with the exception that, at the entrance, is an idol shrine and any number of little idols are arranged above on jutting rocks. A rough flight of stone steps lead down to the first floor of the cave. Beyond are a number of irregular passages, none wide and most of them very narrow. It is as if there had been a great upheaval and the rock had split and fallen apart, leaving here a deep pit, there a cavern; one high up in the rock, another below the level of the temple. It is a dark, damp place, enough to make one shudder as he enters."

* Her father was wounded in assisting Dr. Machle. He had just returned from Honolulu and was in European dress. Mrs. Goo occupied rooms in the Woman's Hospital.

Christian Missions and Social Progress, Volume III.*

The most important volume which is added to the literature of missions in the current year is this, which is just off the press. It is nine years since Dr. Dennis surprised thinking people with the opening volume of this great work, in which he approached the subject of missions from a wholly fresh point of view, with a plan broadly laid and developed with strictly original materials. "Social progress!" That was putting missions abreast of the new sociology in a most outspoken way, and attracted wide attention.

The second volume appeared in 1899 and, at that point, the undertaking was

* *Christian Missions and Social Progress.* A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D. In three Volumes. Volume III. (Fleming H. Revell Company.) Price, $2.50 net.

interrupted for the sake of contributing to the success of the Ecumenical Conference, a "Centennial Survey of Foreign Missions," the most thorough and extensive presentation of statistics ever published on the subject, and a Herculean task. The arrangement and divisions of these statistics give them permanent value, though numbers change, while maps and full seven-by-nine pages of fine pictures are always up to date.

We have been eagerly awaiting the concluding volume and now it is here, with a wonderful Index of nearly a hundred pages, which renders Volumes I. and II. far more usable, and therefore valuable, than before. Volume III. bears the same marks which have distinguished its predecessors. Here is the same first-hand information, the same generous list of handsome illustrations; here and there, again, an apt, rare stanza; the same orderliness, scrupulous "Acknowledgments," careful Table of Contents and reserved Preface. Our pages are in the make-up when this book arrives and anything like analysis must be postponed to a future opportunity.

Others may imitate Dr. Dennis' plan and method, but he has imitated no one. We look with reverence upon this crowning of a persevering, arduous labor prolonged through nearly twelve years, at once a monument to the author's missionary insight and devotion and an honor to the Missions of all branches of the Christian Church.

The Universal Elements of the Christian Religion.*

This is a compilation of the (six) Cole Lectures for 1905, which were delivered by the author before Vanderbilt University. In our limited space we can do little more than invite attention to this important book.

The first Lecture, "The Church and the Christianization of the World," recalls the great work which Christ committed to the Church and recognizes the large results of present missionary efforts.

"Too much cannot be said of this wonderful work—; foundations laid carefully and securely; . . . influences set in motion and affecting more and more deeply the ideals of Oriental society; workers, called, cultured, chastened; translation of Holy Scripture into vernaculars of the East; introduction of schools, colleges and hospitals permeated with the Spirit of Christ; . . . living examples of Christian womanhood. . . ." (p. 35.)

The author's attempt is then to place himself, outside and away from what the Christian Church is doing, back to the side of Him who gave the great command and to interpret His thoughts in giving it; and this leads to the expectation that the Christianization of the world will not be wholly wrought out on patterns now employed, nor by present means, but these will prove forerunners only of a larger, more cosmopolitan movement, which shall originate in the East.

"The Christianization of the world means something more great and more simple than the endeavor of Western sects to reproduce themselves in the East. It means more than the partitioning of the East into denominational spheres of influence, after the example of the powers of Europe in Africa. This is not the Christianization of the world, but rather the occupation of the East by religious organizations of the West, as a temporary measure, preliminary to the Christianization of the world. . . . Christ recognized only a world to be brought to Himself; and Himself, the Living Truth, to be given to that world, which is groaning and travailing; . . . searching and, in a million idol temples, praying for the knowledge of God. . . . It means a more complete and full orbed interpretation of Christianity for the world, when the East, conquered by the suffering and reigning Saviour, shall supplement and fulfill the West by contributing aspects of Christian truth as seen from the Eastern point of view and mediated through Eastern religious experience." (pp. 153-155.)

This idea is elaborated and, presented in language both rebuking and gentle, is good for us all to dwell upon and would be most useful to students of more than one university. While, doubtless, a new thought to the Church as a whole, the minds of many individual missionary leaders have for years been traveling in the same direction, and they have been saying what Donald Fraser said at Nashville Convention: "I mean that Africa will not be evangelized and raised up by the European, but by the African."

In the second Lecture, "The Bearing of Sectarian Movements upon the Chris-

* *The Universal Elements of the Christian Religion.* By Charles Cuthbert Hall, D.D., LL.D., President of the Union Theological Seminary, New York. (Fleming H. Revell Company); $1.25.

tianization of the World," the "beneficence" of such movements is noted as well as their limitations; and in Lecture third, "The Recovery of the Apostolic Theology," we find this, touching ordinary life at home:

"The imagination can easily conceive a more apostolic and more adequate interpretation of the august conception of the Church as Christ's Body on earth, than that presented at many local points by the Protestant *status quo*. And it is within the range of possibility that there shall be a complete reinterpretation in the future . . . even one that shall combine on new and simpler lines the religious life of tens of thousands of towns and villages throughout the areas of Protestantism, and do away with old distinctions in the interest of new energy, reinvigorated worship, wiser use of resources." (p. 110.)

The fourth Lecture is upon "The Saviour of the World" and, as we read, it is a pleasure to remember that Dr. Hall is about starting for India, where he will give a second series of lectures upon the Haskell foundation. We know that India will hear from him of the Cross, of Redemption, of the Resurrection of Christ, and we trust that, to many, hearing may mean "the lifting up of the bruised reed of the Oriental spirit" and "the breathing upon the smoking flax of Oriental hope."

Luther Halsey Gulick, Missionary.*

This volume was noticed in WOMAN'S WORK when it first came out, eleven years ago, and has now been re-read with fresh delight. It deserves a place near the head of the list of books which will be a help in studying "The Island World."

Dr. Gulick was born of missionary parents in Hawaii and passionately loved that country. He ultimately spent years of active service there, but his first missionary appointment was with the pioneer band to the Caroline Islands, a group of forty-eight in the far Pacific. "I was born among the heathen," he said. "I will claim the whole heathen world as my countrymen." He was only twenty-four years old, when he and Mrs. Gulick settled on Ponape,† "an emerald gem in a white coral setting." It lay inside a barrier reef "that met, on one side the fury of every storm that swept the Pacific, and on the other faced eternal peace." They were among a people who did not know that water would boil, whose chiefs were offended to hear that the common people could go to the same Heaven with themselves, and there were eighty foreigners leading godless lives on Ponape. The isolation caused hardship in the matter of food. Once they had a pint of milk, the first seen in three years. But the greater hardship was the long silence between them and the world. Six months without a letter; ten months, even thirteen; it gave them a nervous fever. They fought against mental stagnation in such a land of sleep. Dr. Gulick carried four hundred books to Ponape, and he took a library of one thousand away when he left. "Books are Louisa's and my life," he wrote.

In 1854 a foreign sailor dying with smallpox was sent on shore, and the islanders appropriated his clothing. Dr. Gulick had no vaccine, therefore with the smallpox virus he inoculated himself and five others, and lay down in the hands of God. He was raised up immune and fought a desperate battle with the epidemic for six months. No person approached his house; grass grew in the paths. The priests demanded that he should be shot; but the king was wiser and overruled them. The scourge did not subside until 5,000, half the population of Ponape, were in their graves.

The language of the island was yet to be written, and to accomplish this was one of the first undertakings. "Gradually a primer grew, a leaf at a time," and hand-written copies were circulated. In 1857, five years after their arrival, a small printing press was received and the first book in all Micronesia was launched. Dr. Gulick had also in readiness two gospels which he had translated from the Greek. From the start he had put up whatever buildings he needed and attempted anything in the carpenter's line, from a pulpit to a washstand. The versatility of his labors, at one time or another, included being edi-

† *Pron.* Pon-a-pay.

* *Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Japan and China.* By Frances Gulick Jewett, (The Pilgrim Press, Boston and Chicago); 314 pages; $1.25; in lots to Sunday-schools, 84 cts.

tor of an influential newspaper in Honolulu, and of the *Chinese Recorder* in Shanghai; being cook in his wife's illness and tailor for the Ponape ladies in her absence; minute and extensive bookkeeping which was far from his taste; and such careful study of Micronesia geography that his descriptions are incorporated in the sailing directions used by all mariners in those waters.

When Dr. Gulick came to America, he electrified audiences by his wit and eloquence, and Dr. Anderson of the American Board declared that he never met a young man with so good ideas upon the proper conduct of missions. There was no foreshadowing of the brilliant man in the not playful, lonely lad, except as he won most of the prizes at school, and it is pathetic that such a noble, earnest boy as Luther Gulick should have so struggled and suffered through what he considered "my extraordinary rebellion against my Maker," before coming into Christian liberty. His early life occupies the first third of the biography and very wholesome is the picture of this sturdy, united, godly family, and well it would be for any boy to ponder the words he wrote home to his brothers:

"It cannot be that seven boys were sent here just to take up room and eat food and wear out clothes. I don't believe it. Let us be an earnest family in mind and heart, and do much for the world of thought and religion. We can if we but will. . . Let not our family history be that of sightless worms, boring the mud for bare existence. . . An author is judged by his books, a mechanic by his machines, and a parent by his children. Are not at least John, Charles, Theodore and Thomas to be missionaries?"

Six of the "seven boys" grew to maturity and were all foreign missionaries, as well as their only sister.

Dark and Stormy Days at Kumassi, 1900.*

The predecessor to this modest volume was "Four Years in Ashanti." Having been published in New York, its thrilling story of the captivity of the Basel missionaries, Rev. F. Ramseyer and his wife, became somewhat familiar. The later book, a translation, is not much known in this country. It records how the same simple and devout missionaries and their associates were besieged in the fort at Kumassi, with the English governor and his lady, a contingent of British officers and Hausa troops, during the Ashanti revolt of 1900. Details of the perils and privations of the eight weeks' siege are told with the utmost simplicity, as well as the terrible hardships of their adventurous flight to the coast, which required another month, a flight which was forced upon all in the fort by the failure of supplies. It is not often that quiet missionary folk pass twice through such tragic events as did Mr. and Mrs. Ramseyer.

For twenty-two years after their escape from captivity, they had toiled not far distant from the scene of their sufferings, ever on the watch for a chance to return. It came in 1896 when a column of British troops again went up to Kumassi. The Ramseyers went with them and had four years of prosperous mission work; then came the revolt and their flight.† A catechist was put to death at this time, and as showing of what stuff this Ashanti Christian was, we quote Mr. Ramseyer's account (p. 235):

Of our murdered friend, we hear the following from an eye-witness. He relates that Ottu, though he knew he had only death to expect, and was overwhelmed when he thought of his wife and children, nevertheless did not cease to exhort his torturers to the last "as a preacher and servant of God." His hand was fastened to a piece of wood when he asked his wife to bring him his New Testament (in Ashanti language) and read out of it to the surrounding people, telling them among other things: "I see that you intend to kill me. The same thing has happened to many children of God. Even our Lord Jesus was nailed to the cross. . . . I am ready to give my life for Him." And as his poor wife was crying, he comforted her again and again and even told her, "Alice, don't cry, for it hinders me from dying as a Christian."

*Or, *Missionary Experience in Ashanti*. According to the Diary of Rev. Fritz Ramseyer. Compiled by the Rev. Paul Steiner (Bâle). S. W. Partridge & Co., London.

†See *Christus Liberator*, p. 136. Also, for a sketch of these events by Mrs. Reutlinger, in WOMAN'S WORK, March, 1901.

Presbyterian Mission Work in the Philippines contains valuable information interspersed through a handsome 7 x 10 picture-book with paper cover. Ordered from all Board headquarters; 5 cents a copy.

Students and the Modern Missionary Crusade.

Addresses before the last Convention of the Student Volunteer Movement.

The Convention is held once in four years and to it gather carefully selected delegates, both students and professors, from the leading institutions of the United States and Canada. There are informal discussions, questions, sectional and denominational gatherings. But chiefly there are addresses of the most able and important character from men and women of this and other countries, whose utterances mean the most of information about, and inspiration to, the evangelization of the world.

This large volume of 713 handsomely printed pages gives the full text of addresses delivered at Nashville in the spring of 1906. The contents are remarkable, whether considered from the side of their great range of subjects or from that of the names of the speakers. Such missionaries as Rev. J. B. Rodgers, D. D., Rev. S. M. Zwemer, D.D., F.R.G. S., Miss Annie R. Morton, Miss Ellen M. Stone, Rev. Hunter Corbett, D.D., LL.D., to choose a few names almost at random; such representatives at home as Robert E. Speer, John R. Mott, Hon. S. B. Capen, LL.D., Rev. Harlan P. Beach, M.A., F.R.G.S., Hon. Henry B. F. Macfarland, Sir Henry Mortimer Durand, indicate the character of men and women at whose feet the most alert student might well sit humbly. In this necessarily brief comment only a few topics of notable addresses can be cited. "*The Supreme Business of the Church to Make Christ Known to all Mankind*," by Rev. Geo. Robson, D.D., of Edinburgh; "*Missionary Possibilities of Women Students of the World*," by Miss Una M. Saunders; "*A Diplomat's View of Christian Missions*," by the British Ambassador; "*The Demand for Missionary Statesmanship*," by Rev. Arthur J. Brown, D.D., are but a hint of the riches contained in this volume. One is tempted to quote many striking passages, Rev. W. H. Sheppard's thrilling experiences as a pioneer missionary to the Congo, Mr. Speer's clear call to service, and others, but they are too numerous.

The account of Exhibits of Operations on the Mission Field and at Home, Bibliography of Recent Missionary Books, Statistics of the Convention and a full Index add much to the value of the book. It may be obtained from headquarters of the Student Volunteer Movement, 3 W. 29th St., New York; price, $1.50.

In the Heart of India. James F. Holcomb, D.D., and Helen H. Holcomb. (The Westminster Press, Philadelphia.) Price $1, illustrated, 251 pp.

Historically as well as from the missionary standpoint there is much of value in Dr. and Mrs. Holcomb's book. It tells of the beginning of missionary work in Bundela Land, of the characteristics of the land and its people, gives the history of Jhansi, and the establishment of the mission there, an event of somewhat unusual importance, as the town was the capital of a new principality. Details of missionary life, sketches of some notable Hindu women, of the building of the church, the establishment of the reading-room, etc., are of great interest. The good map and abundant illustrations add materially to the book's value.

The King's Daughter and Other Sketches. Helen H. Holcomb. (The Westminster Press, Philadelphia.)

A score of brief sketches, the result of personal observation, giving glimpses into the various phases of woman's life in India, which may well be read of by younger and older women for the human interest they will give to more technical reports.

Indian and Spanish Neighbors. By Julia H. Johnston. (Fleming H. Revell Company.) Cloth, 50 cts., net; paper, 30 cts., net. 194 pp.

The latest volume published by the Interdenominational Committee for the Home Mission Study Course is "Indian and Spanish Neighbors," by Julia H. Johnston. It is the plan for this course to present through its series of volumes every phase of mission work which is being done in the United States and its dependencies by the Home Mission Societies of the different denominations. Those taking the course will thus be informed not only of the work done by their own denomination but will gain the broader view and the more just perspective obtained by keeping in touch

with other workers. Miss Johnston's book deals briefly and intelligently with the Indians, under such topics as: The Red Man's Burden, The Educational Problem, and The Mission Field. Also she takes up The Spanish-speaking People, with sub-divisions: Earlier and Later Days; Cuba—Previous and Present Conditions; and Porto Rico—Yesterday and To-day. *E. E.*

Evening Meeting in a Bush Village of Sierra Leone.

Having been frizzled for nearly a year in sweltering Freetown, I closed our little college for a few weeks, packed up my traps, and taking my trusty henchman, Canesi, set off to see what bush life was like. Our destination was a mission station near the River Ribbi, which divides the Colony from the Hinterland. This we reached without much trouble, and were welcomed by the resident native minister, Mr. Garber.

The village consisted of a straggling collection of huts, all with the inevitable mud walls and palm-leaf thatch, except the minister's dwelling, which, built of wood and standing on stone piles, looked as much like a railway signal cabin as anything. My host and I consulted as to the best use of my time. I proposed to visit as many of his outlying stations as possible in the six days of my stay. We found that if I was to see all, we must make a beginning that very evening. So about 5 P. M., with a few men from the village, we set out for a little hamlet called "Sorrie Yaun," which turned out to be a squalid collection of mud huts. Squalid, indeed, everything was, even for an African bush village; yet the experience I had there during the next hour will ever be bright in my memory.

Some one pointed me to a hut a trifle larger than the rest, and boasting a small mud verandah. Entering this verandah, and passing through an opening in the wall at one end, I found myself in a square room, which would have been quite dark but for the rays of the fast sinking sun shining into a low doorway on the opposite side. There was no window, and nothing to be seen save a few old empty wooden cases of the orange-box type. A glimmer of light on the right drew my attention, and I found it came from another room. Into this I peeped and saw there was a fire on the floor of a lesser room, which had neither window nor door, but that I looked in at through the smoke. Sitting on the floor, one on either side of the fire, were two old people. Nothing moved but the flickering flames and shadows, making a truly Rembrandtesque composition. The figure on the left was an old woman, still with that fixed contemplative stillness that sometimes characterizes extreme age. She was hooded in a blanket, and never so much as moved her eyes. On the other side was a little, withered old man, who looked up as I asked, "*Ng'lima nya ke?*" [Cooking, daddie?], and answered, "*Ng'lima, nya loi*" [I am cooking, my son].

I murmured the country salutation of the tribe and came out. I found my friends returning from making the rounds of the huts and bringing as many as they could to a meeting, and having turned round more than twice in what was now almost total darkness, it escaped my notice that it was back to the same hut that we proceeded in order to hold the meeting. The square room was pretty well filled with dusky figures sitting all over the floor or on boxes, some holding little lamps in their hands, like small condensed milk tins, with a wick dipping into a hole in the top. I was accommodated with an orange box, placed at a corner, so as to command both verandah and room. From time to time in the dim light a dark form could be seen crawling slyly in on all fours.

The strangeness of the situation rather crowded out of my head what I had meant to say. Speaking in a strange language demands a very settled and fixed order of thought in order to convey clear lessons, and as I leaned back against the mud-plastered wall I felt somewhat confused. So I determined to put aside my address and take a Mendi hymn which I had put together, and expound that, verse by verse. This particular hymn I had found a great success in my Mendi congregations in Freetown, as in it I had tried to imitate their own country method of chanting. Their method is for a soloist to improvise a line, which the company repeat,

and then all join in a chorus. My first verse was:

A mu li, a mu li, ndoloi yekpe hu;
A mu li, a mu li, ndoloi yekpe hu.
CHORUS: *Nya ke, O! nya longa ngi li mia,*
Nya longa a ndoloi yekpe na.

[Let us go, let us go to the better land;
Let us go, let us go to the better land.
My Father, Oh! I wish to go there;
I love that better land.]

Giving out the first verse a few times, I sang it as an example, after which all joined in singing. I observed that one of the men who had come with us from Songo Town was singing more heartily than others, and I could hear his voice clerking in true Methodist fashion.

Having finished the first verse, I asked if any knew where the "better land" was. In the gloom I could see several heads shake but there was no answer, and I was proceeding to explain when there sounded a thin, piping voice, as it seemed, from over the heads out of the dark, "*Ngewo gama*" [the presence of God]. A queer sensation crept over me. It was the answer contained in the very next verse:

Ndoloi na nyandengo Ngewo gama lo.
[That beautiful land is the presence of God.]

I took the answer up, saying, "Yes, that is what it is," gave out the verse, and we sang again. Then I asked if any knew the name of the King of the "better land." Again no response for a while, and then a second time the thin, quavering voice came as it were from out of the air, "Jesus Christ, *Ngewo loi*" [Jesus Christ, the Son of God]. The second time it was the line of my next versicle:

Jesus Christ, *Ngewo loi, mahei lo a ngie.*
[Jesus Christ, Son of God, is the King.]

We sang the verse heartily. Then the third time I asked if any one knew what Jesus had done, and immediately the strange voice answered, "*I ha i lo mu gbi va*" [He died for us all]. This was almost too much for me, and feeling very overwrought I paused awhile. Then suddenly I perceived where we were. It was the same hut I had been into previously; the fire was now out, but the old couple were still there in the dark, and the voice was the old woman's voice. I felt more at home than ever I had since I stepped on African soil. I had been somewhat lonely and homesick, contrasting my circumstances with those in England. But that sudden revelation of what was before me put a good dose of iron into me. I felt rebuked and strengthened. In my heart I said: "Old woman, it is Saturday night and at home my people are sitting in their house, clean and swept, waiting for the Sabbath quiet and rest, and I, sitting here in this dark and dirt, sodden with perspiration and splashed with mud, am very lonely, being far from those who love me. But your words reveal to me the reality of another kinship, more lasting than that of the flesh. Your vision of the presence of God may be clearer and more immediate than mine, despite the civilization I pine for. I am no longer lonely. You and I are akin in the Lord."

How the rest of the meeting went on I hardly remember. I can just remember coming away in great stillness of spirit. The people seemed to keep away from me, and looking around I saw in the light of a little lamp a number of heads thrust from a window in a hut. One of them cried out, hesitatingly, "*Nya ke, bi bijei?*" [Master, your name?] I gave it to them. It happens to sound very much like a word in their tongue, "*mbama*," meaning "friendly." At once every one took it up and repeating "*mbama, mbama*," they crowded round me, making a pun on it, "*Ma bama*" [let us shake hands].

I afterwards learned that the man who had clerked so vigorously was a class leader. He had got hold of my little printed collection of hymns in Mendi some months previously, and had taught the old people the words of the first hymn. A class meeting was held regularly in that hut, and the old folk were about the finest type of Christians in all that district.

The cheer and courage I received from this experience often stood me in good stead. Months after, when a hundred miles further away in the bush in evil surroundings and burdened with anxieties and not over strong in body, I never felt lonely. Confidence in God and reliance on the co-operation and "prevention" of His Spirit is a sound condition of health, bodily and spiritual, in West Africa.—Condensed from article by *Rev. W. T. Balmer*, in *Wesleyan Monthly Notices.*

LETTERS FROM MISSIONARIES

CHINA.

MRS. J. L. WHITING wrote from PEKING, May 9:

We have had a very unusual experience which I wish to give without comment that every one may judge of the case for himself. The Li family (pron. Lee) consists of Mr. and Mrs. Li, their aged mother, their son, aged nineteen, and Mr. Li's sister, an unmarried lady of thirty-five. The latter came to us for the first time, some months ago, when we were having public readings of the daily papers and teaching the new system of writing Chinese. Miss Li learned the system, became a regular attendant at church services and a frequent visitor at our home. Her next step was to profess faith in Christ and take some part in the women's prayer-meeting, but she said she

COULD NOT JOIN THE CHURCH BECAUSE

her aged mother would not give up her idol, and it would be unfilial to cause her this sorrow. Miss Li was allowed to study the Bible at home and was not required to burn incense, and Mr. Li went to the street chapel and became a believer. He had been an opium smoker for nearly twenty years, but determined to break off and wrote out a promise to a friend that on a certain date he would go to take the Chinese cure. The Chinese treatment is very violent. The day before he went to take the drug, Miss Li came and asked us to pray for him. Next day the people who had attempted the cure saw that things were not going right, so they sent him home. Greatly distressed, Miss Li came and knocked at our door and said, "Pray for my brother; I fear he will take opium again." She also went to prayer-meeting and prayed with earnestness and many tears. Four days later Miss Li came in without knocking and said at once, "I have come to tell you that the Lord,

THE TRUE GOD, HAS BEEN AT OUR HOUSE."

Her eyes and voice were full of tears and I thought she was announcing her brother's death but was not certain, so I said, "How is your brother?"

Then she told how her brother did not want to go back to his opium, and they called in a woman who had been in the business of curing the opium habit and she administered another dose of the same drug which previously had such a bad effect. It only increased his sufferings. Mr. Li thought he was going to die, and called his family about him. The woman who administered the drug said that, as he was in a dangerous condition, she would go and kneel in the courtyard and use

HER MOST POWERFUL INCANTATIONS,

which had never failed; she did this, but without avail. From here I will give the account as nearly as possible in Miss Li's own words.

"My brother died. I felt that we had sinned in calling these people instead of trusting in the Lord. I also felt that it was possible for God to save his life to us even then; I called upon them all to kneel and cry to the true God, and we did—my brother's wife and son and my mother. I prayed, calling upon the true God to show His mighty power and save. I confessed my sins, especially the unbelief which had led me to accept everything in the Bible *excepting the raising of the dead.* We wept and prayed together, calling upon God with strong cries and with faith; even our neighbors (in the same courtyard) heard us. After a while, long enough to have gone to the great street and back, my brother opened his eyes. Then we

THANKED GOD FOR HEARING AND ANSWERING

our prayer. After some hours he did not seem quite so well, so I said: 'There must be some sin which we have not given up. Mother, it may be your burning of incense.' So my mother (over seventy) knelt on the floor and promised the Heavenly Father that she would burn no more incense and would obey Him in all things. Very soon my brother was better and we again thanked the Lord."

After Miss Li had given this account with more particulars than I can write she said, "Now our whole family turn to the Lord the true God; we must publicly acknowledge what He has done for us, and praise and thank Him." The woman who used the incantations went from home to home in that neighborhood, the next morning, telling the people that the man was raised in answer to prayer.

On the following day Miss Li, at the regular prayer-meeting, stood up in the church and said: "I have come to ask you all to praise and thank the Lord for having given my brother back

AFTER HIS BREATH HAD LEFT HIS BODY.

He was raised up in answer to prayer and is now well." Two days later she came to our women's meeting and gave thanks. Her old mother also knelt and thanked God for giving

back her son. Even the woman who had performed the incantations came. After the meeting she, with a number of women, came to my room and talked freely, saying openly, "My medicine killed him, and the true God had mercy and raised him up." A few days later Mr. Li himself came and gave the same testimony that the women gave, and two weeks ago he stood and gave good testimony of his faith in Christ and his determination to live a Christian life.

KOREA.

Mrs. W. L. Swallen wrote from Pyeng Yang several months back:

Almost every day a helper or some Christian from a country group comes in with beaming countenance to tell what the Lord is doing for their villages. In many places, where a short time ago 20 or 30 were attending services, there are now 120. The little room, called a church, has become too small, so that any one fortunate enough to have a large room throws open his doors for services. Effort has been made to have the

BIBLE TAUGHT IN AS MANY PLACES

as possible during the past few months. In the Western circuit, where Mr. Swallen has charge, nine classes, of a week each, were held for women alone. At present three women are holding a class at Pan Suk, twenty miles from here. Of these ten classes, only two were taught by missionary ladies; Korean women of Pyeng Yang taught the rest. Attendance averages from forty, fifty to over one hundred. The morning is given to study of the Bible, an hour or two in the afternoon to study and prayer, and the rest of the afternoon to calling in homes of unbelievers. On their return the women often call in to see me before going on to their own home, cold, hungry and tired after a long

TRAMP THROUGH THE SNOW,

rejoicing that they are counted worthy. A bright, clean, earnest woman with a baby on her back walked to one class here from Kok San, a distance of one hundred miles. When she told me that she had come from Kok San, away up in the mountains, I looked at her and her baby with such amazement that she said, "It was not so difficult;

GOD HELPED ME ALONG."

Last January, six hundred were probably enrolled in classes. In the afternoon

CHRISTIANS WENT OUT TWO BY TWO,

preaching in practically every house in the city. After supper, as the

CHURCH BELLS BEGAN TO RING,

they retraced their steps to the houses visited that day and brought to evening meeting those whose hearts had already been prepared. During these ten days of special meetings, in the four Presbyterian churches alone, 1,120 stood up in the meetings and signified their desire to become Christians. Many older Christians, who had been for the most part

MERE LISTENERS, WERE BROUGHT INTO ACTIVE

service for the Master. Before the revival we had two churches, now there are four well-filled houses. In these meetings there was

NO ESPECIAL EVANGELIST,

no famous gospel singer, no trained choir (although academy boys did render good service by singing), there was no parade, no noise. It was the simplest kind of quiet, energetic and happy effort on the part of Christians to take the gospel of Jesus Christ to every person in the city.

SYRIA.

Dr. Mary P. Eddy wrote of her weekly routine at Junieh:

Sunday morning we clear everything out of the central court, and one of the missionaries or theological students comes from Beirût to hold the service. We had twenty-eight present to-day. About 3 P. M. the children come to Sunday-school. Before sunset the four members of my household are all sent out on various errands: one to visit the poor crazy woman who lives in a cave near us, the others to see any sick or sorrowing, or encampments of gypsies that may be in our vicinity. In the evening we always have a service of song. *Monday* is "clinic day" and patients come very early. Our assistant, who lives not far from us, is always on hand at daybreak. We like to see all the patients before noon, so they can return early to their distant villages, but it is often 2 P. M. before the doors close. Monday I try to do the cutting out of garments for the poor and for my own household. I am also teaching one of our neighbors dressmaking, so that she can earn her own living. *Tuesday* is given up to calling. Often I make calls here in the morning, and in Beirût in the afternoon. *Wednesday* I see patients in Beirût. *Thursday*, clinic in Junieh. *Friday and Saturday* are given up to receiving visitors. From 10 AM. often until 10 P.M. I sit in the parlor and the court or, if the weather is very warm, in the tent behind the house, welcoming and speeding successive relays of friends. When it rains I plan always to have Saturday morning given to inspection of the house, and patients' bedding.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS.

New Volume for 1906-1907,

CHRISTUS REDEMPTOR: *A Study of The Island World,*

By MRS. W. A. MONTGOMERY,

IS OUT.

STUDY CLASSES: ONE WESTERN CLASS IN CHRISTUS LIBERATOR.

Before us lies a long, narrow booklet containing programmes for the meetings, 1906-1907, of the Woman's Missionary Society in the church at Boulder, Colorado. The society year, coinciding with the church year, begins in April and a meeting is planned for every month without exception.

It is refreshing to study these programmes. Notice the variety: Afternoon meetings, all-day with basket luncheon, one meeting for children, one in the evening and men taking the laboring oar, a porch meeting in August; a different leader every month. A liberal share of time is given to the study of *Christus Liberator*, chapter by chapter. Members prepare themselves on appointed subjects and present their material in the form of:

(1) *Round Table* topics as (in Feb., 1907): "Map Study," "Education in So. Africa," "Work of Francois Coillard," "Zulu Evangelists" — "Hero Sketch, Mary Moffat."

[They have six Hero Sketches in the year, and (mark the wisdom!) all are given by High School girls from the C. E. Society; five minutes to each.]

(2) A *Paper;* for example, "A Chapter in the Story of Freedom;" "African Waterways and their History."

(3) A *Talk*, on: "Africa's Great Need," "In the Footsteps of the Explorers;" or an *Address* by a university professor on "The Mission of Christian Commerce." One day there is a *Palaver* on the subject of "Negro Colonization;" again an evening *Debate*, when two prize debaters wrestle with "Resolved, that conditions in the Congo Free State demand the interference of Christendom."

See how the theme of Study is linked with the Devotional Service. *May*, "Bible Allusions to Africa;" *June*, "Africa in Old Testament History;" *November*, "Africa in the Life of Jesus;" *January*, "Africa in the Book of Acts;" *February*, "Thoughts from Andrew Murray." Finally, after stirring facts, and the appeal of heroism and devotion, and the voice of the old Book showing how near Africa has always been to us, the meeting ends in prayerful purpose, on its knees: "For all Christian missionaries in Africa"—"For the unevangelized multitude in Africa"—"For women and children of Africa"—"For the native Church in Africa"—"For the Church at home that it may realize and discharge its duty toward Africa."

Do you say: "But this is an auxiliary meeting. Where is the Study Class?" That is the point to come at. The Study Class is back of this meeting. Our correspondent writes:

"Since January, the programme committee *and leaders for the meetings* have been holding a weekly Study Class which has developed the greatest enthusiasm I have ever seen here and is to be followed by as many others as we can organize, with the members of this class as leaders. We believe that covering the ground beforehand will increase interest in the regular meetings and, with the wider home reading, will enable us to bring out the topics under the Round Table briefly and forcefully. The few papers will supplement the text-book and be given by women who will make them thoroughly worth while."

So the Study Class is the secret of study in this meeting. The committee issuing its printed invitation to the meetings was able to say:

"Your committee has found the study of Africa of thrilling interest. They pass it on

to you with the assurance that it will yield rich returns for all the time and effort you spend upon it.

"It is designed to give two months to each chapter of *Christus Liberator*.

"A large circle of ladies have already pledged themselves to give at least one-half hour a week to home study of Africa."

The outcome to date, of this Study Class which began last January in a single church, is: (1) The missionary meeting, with prepared leaders and programmes; (2) One Reading Club formed; (3) One Study Class on the way; (4) "A country church near, coming to our June meeting in a body to learn how they can use *Christus Liberator*;" (5) "The secretary of the class has outlined a course of reading which members are to follow during the summer, and they are to invite women of their own neighborhood to read aloud with them, before each meeting, the chapter assigned as a lesson;" (6) The Secretary for Mission Study has been engaged to lead a class of girls in the State University; (7) Effect on women of the church. "We have never had so much enthusiasm for anything as for Africa. Our last meeting was said to be the best ever held in the church."

The exceedingly intelligent work of the Boulder Society is thus fully reported for the benefit of two classes of workers in our missionary societies—those who are trying to do their best and always welcome good suggestions, and those who have settled down to the conclusion that the United Study books cannot be used in the monthly meeting and that the old-fashioned programme is "good enough for us." If leaders are willing to exert themselves and take the time to equip themselves, they may reap the reward anywhere, which they are having in Boulder, of a society led out into broader knowledge and fuller life. Nor will they ever find that study of missions lowers the spiritual tone of a meeting, so long as they rightly blend their study and prayers and, like the Boulder committee, are on guard to

"Never forget that our one aim in this study is a knowledge that shall better fit us to do something definite and practical to hasten the coming of the Liberator to this vast waiting continent."

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

May 8.—At Vancouver, B. C., Rev. and Mrs James Waite and three children, from Chiningchow, China. Address, Reynoldsville, Pa.

May 15.—At New York, Miss Annabel Galt, from Bangkok, Siam. Address, Springfield, Ill.

May 24.—At San Francisco, Rev. and Mrs. A. R. Kepler and two children, from Ningpo, China. Address, Easton, Pa.

May 26.—At Vancouver, Rev. and Mrs. Alexander Waite and child, from Chiningchow, China. Address, Reynoldsville, Pa.

May 28.—At Seattle, Rev. and Mrs. Mason Wells and child, from Chefoo, China. Address, Northeast, Pa.

June 3.—At Philadelphia, Miss Alice L. Giles, from Kolhapur, India. Address, care Rev. A. W. Halsey, 156 Fifth Ave., New York.

June 7.—At New York, Rev. R. H. Nassau, M.D, from Batanga, Africa. Address, 175 Nassau St., Princeton, N. J.

June 10.—At New York, Mrs. Chas. W. McCleary, from Elat, Africa. Address, Fairfield, Iowa.

At New York, H. L. Weber, M.D., and Mrs. Weber, from Efulen, Africa. Address, Parkville, Mo.

June 19.—At Vancouver, Rev. and Mrs. Robert F. Fitch and children, from Ningpo, China. Address, Tyrone, Pa.

June 23.—At New York, Rev. and Mrs. U. S. G. Jones and three sons, from Dehra, India. Address, 396 Indiana St., Newark, Ohio.

June 26.—At New York, J. Andrew Hall, M.D, and Mrs. Hall, from Iloilo, Philippine Islands. Address, Wellington Crescent, Winnipeg, Canada

July 3.—At San Francisco, Mrs. McCauley, from Tokyo, Japan. Address, New Castle, Pa.

DEPARTURES:

June 16.—From New York, Dr. Frances F. Cattell, returning to China *via* a summer in Norway.

June 19.—From New York, Rev. Robert M. Labaree, returning to Persia.

June 23.—From New York, Mrs. G. L. Bickerstaph, returning to Brazil.

July 6 —From Seattle, Rev. and Mrs. J. B. Rodgers and three children, returning to the Philippines.

Rev. and Mrs. Norman C. Whittemore, for Syen Chun, Korea.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On all the Missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges, each, 2 cts.; set,	15 cts.
Hospital Work, each, 1 ct.; set,	10 cts.
Home Life	2 cts.
Illustrated Programmes, per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1906	10 cts.
A Visit to the West Africa Mission	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa, for 1906,
Christus Redemptor, Island World, for 1907,
Each, cloth, 50 cts.; paper, 30 cts.

Helps for Study of new text-book:—

Pictures (set of 24), postpaid	25 cts.
Map, in colors, 42x30 in., postpaid	50 cts.

For Children: *China for Juniors* 10 cts.
Japan for Juniors 20 cts.
Africa for Juniors. Cloth, 35 cts.; paper, 25 cts.; postage extra.

From Philadelphia.

Send all letters to 501 Witherspoon Building.

August. Topics for prayer: *Prayer for more faith in God's power and willingness to fulfill all His promises. Japanese and Chinese in the United States.*

MRS. THORPE has been visiting the presbyteries of St. Clairsville and Steubenville, O., and Wheeling, W. Va. Intelligent interest, faithful leadership and consecrated service all combined to make pleasant, profitable meetings and gains in receipts. Genial Christian hostesses smoothed the way and, although there was not time for a meeting in Cleveland, encouragement came from a brief call on busy, enthusiastic workers.

The meetings in Philadelphia being closed until Sept. 19, Mrs. Thorpe will spend the summer in Canada, in Northfield, Mass., and on the New England coast, not expecting to find anything more enjoyable than her trip to Ohio.

TO PRESBYTERIAL TREASURERS.—At a meeting of the Board of Directors of the Woman's Foreign Missionary Society, held June 5, it was voted that hereafter the Treasurer's books at headquarters should be closed on the 1st of April, instead of on the 20th. This action has been deemed necessary on account of the great difficulty experienced in making up the tabulated reports from all presbyteries in the short time between closing the books, April 20 and the 1st of May, the date when these reports must be ready to send to the Assembly's Board. Will you kindly make such arrangements with your societies as will be necessary to secure earlier payments from them, so that your last quarterly payment may be received here not later than April 1?

SARAH W. CATTELL, *Treas.*

OUR Summer Offering for: Rebuilding the Occidental Rescue Home for Chinese women and girls; our aim, $10,000 by Sept. 15.

IT is interesting and helpful, in answering the time-worn statement that Foreign Mission work is too costly, to be able to say that the cost of administration of our society is 2.4 per cent., or 2⅜ cents on each dollar.

WHEN our dear Miss Nassau said good-by to us in Phila. just before she sailed for "home" the last time, she begged us not to be sorry when we should hear of her death, but "rejoice that I have gone home to heaven from my beloved Africa."

REV. AND MRS. S. M. GILLAM of Cawnpore, India, who are home on their first furlough, came to the rooms in June with their bright little baby Ruth. In executive meeting, Mr. Gillam gave a most encouraging account of the steady progress in India and wonderful effects of the revival, "a revival literally moved by the Spirit of Prayer." Mrs. Gillam told of zenana work.

MISS FOSTER, our missionary nurse at Miraj, India, bade us farewell at the June prayer-meeting, telling us of her joy in going back and rejoicing especially over the fact that the young native women they have trained can carry on much of the work and leave her free to go out to needy places.

LEAFLETS: *Evolution of the Chinese Slave Girl; Old and New China; Schools and Colleges;* each 2 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

WE mentioned last month the appeal for the Occidental Board. The response has been general and gratifying, though not fully satisfying. The notes accompanying gifts show the true spirit: "With it go our prayers." "I wish I were able to multiply it a hundredfold." "Sorry we cannot do more." "Hoping there may be a great contribution." "Our hearts were stirred by the appeal. It is but little, but we send our mite with our prayers." "We would like to do more, but are building a new church." "We feel that the Lord knows our circumstances and will bless even our small efforts." "Hoping and praying for speedy restoration to the stricken city on the coast." "The prayers and best wishes of the society go with it." "The children took great interest in it." "It is not much, but ours is a mission church itself and has already helped some. It goes with loving sympathy." Some interested in this appeal feared that many might hesitate because unable to give largely. But the amount sent in before June 29th, over two thousand dollars, illustrates well the proverb, "Mony a mickle mak a muckle," more than a fourth having come in sums of less than ten dollars.

AT a recent meeting, the offering contained 120 dimes and 140 nickels. Even a few cents, if given as one is able, not grudgingly or of necessity, both prove an increased prayer and interest, and win far-reaching results.

SUMMER Schools are now over, plans are being made for the new Study of the Islands, with prospect of a larger number of classes than ever. The work in the Islands is cer-

tainly fascinating. Who can take up the Life of Paton or that of John Williams and put the books aside without having henceforth higher aims? They are more thrilling than novels.

From New York.

Wednesday meetings are omitted during August and September. The rooms will be open all summer except on Saturday afternoons. Send letters to 156 Fifth Ave., Room 818.

THE *Foreign Post* has come in for its semi-annual visit, with its bright, brief letters, its foreign-looking postage stamps and illustrations This little summary is meant to reach all the children in Bands and Jr. C. E. Societies auxiliary to the New York Board. If more copies are needed for individual distri bution, leaders should send to headquarters.

THE devotional committee of the Young Woman's Missionary Society of the Central Presbyterian Church of Rochester does active and intelligent work. It has just issued a compact and attractive little pamphlet entitled *Facts We Ought to Know About Missions, 1906*, up-to-date and timely, and prefaced by their brief and strong "Missionary Creed." The price is 5 cts., and it may be obtained at headquarters.

TAKE your missionary literature with you to your summer home. Perhaps you can pass along the torch of missionary enthusiasm to some empty hand by lending a fresh book in the summer leisure for reading.

A NEW and unusually attractive set of postal cards, with a tiny picture on the address side and a larger one on the reverse, are made from il ustrations in *Great Voyages and What Came of Them*, by Katharine R. Crowell. The set of eight cards is 15 cts., and they may be appropriately used in connection with studies in *Christus Redemptor*, as they are all pictures of the Island World.

MISS FRANCES SILLECK will succeed Miss Ellen Ward as the correspondent of the East and West Shantung Missions. This change is made necessary by Miss Ward's returning to China. She goes back as a voluntary worker, taking with her the good wishes and the Godspeed of her associates in the New York Board.

THE resignations of Mrs. Reutlinger and Mrs. Abbey are deeply regretted not only by the Board but by Rochester Presbyterial So ciety and the Brick Church, Rochester. Their years of efficient service have bound them with loving ties to the home friends. It is pleasant to think that we may sometimes see them, and we shall always consider them "our missionaries."

Our new missionaries and their fields are as follows:

Miss A. A. Kimberly, to marry Rev. Frank O. Emerson, Africa.

Miss Helen Barnard Cory, to marry Theodore Bliss, M.D., Africa.

Miss Edith C. Dickie, China.

Mrs. Wm. E. Robertson, China.

Mrs. Norman C. Whittemore, Korea.

Mrs. Marion B. Palmer, Laos.

It was a great pleasure to meet these friends at the June Conference. Our love and prayers will go with them as they sail for their far-away homes.

IT is with mingled feelings that we refer to Miss Dickie as one of our new missionaries. While we welcome her mainly as the "children's missionary," we cannot but think how we shall miss her from her accustomed place at "156." But we are glad that she should at last be able to realize this long-cherished desire of her heart and we wish her a loving "Godspeed."

From Northern New York.

THOSE who were at the Annual Meeting in Cohoes need no reminding that we are to have the privilege and honor of having two of our young ladies go out this fall as missionaries.

Miss Jean James has been adopted by the Sabbath-school of the State Street Church, Albany. Her grandfather was for many years pastor of this church, and Miss James herself grew up in the School. As Sabbath-schools are affiliated with the Assembly's Board, Miss James will be a corresponding missionary of Northern New York.

Miss Stocking is appointed to Persia, where her father and mother labored. She has been accepted as missionary of the whole Society.

We are sure that the prayers of the Society will go with these young women as they sail this fall for their respective fields, and in this way we, too, can share in their work.

MOST of the members of our auxiliaries have already responded, we doubt not, through their churches, to the call for aid for the sufferers in San Francisco, and the re-estab lishment of Presbyterian interests there. Those members of our Society who desire, either as individuals or auxiliary, to aid the Occidental Board in rebuilding their Rescue Home for Chinese girls are asked to send their contributions to the Society treasurers, stating explicitly that the money is for *the Rescue Home*. These gifts must be special, and not in any way interfere with regular pledged work. This year a larger amount than in former years is needed to carry on the regular work. This should rejoice our hearts, for it means not only growth but that our prayers for increased usefulness have been heard.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE close of June found us well under way with the work for the year. We find that a Biennial, with all of its economic values, does not draw as incisive a line between the Old and the New as does the Annual Meeting. There is an emphasis and completeness about the latter which are not so clearly defined in the former. But the Annual Report insisted upon itself; applications for new apportionments and renewals of old came promptly, and provision for new societies had to be made. We would know from these things, and after all it is the surest way of knowing, that we had passed another milestone.

OUR Report is ready to go out, and we hope that if anyone entitled to a copy should be overlooked, word will be sent to 1516 Locust St. We want every officer, synodical, presbyterial and auxiliary, to have the Report.

We sometimes wonder how many of the women who constitute the Board of the Southwest could call our missionaries by name, locate them and define their work. See to it that the Report is at least within reach at your meetings. It may prevent an embarrassing silence now and then.

OUR delegates to Des Moines brought back fine reports of the various meetings. Years and years ago, when our older sisters went to parties they not infrequently met a natural expectancy on our part when they returned by handing to us, wrapped up in a bit of paper or perchance a handkerchief, some of the good things transferable, and we were compensated for not going ourselves. So, when Mrs. Lindsay and Miss Fenby came home, they brought delightful fragments—choice bits from address or sermon, a golden sentence, perhaps, or a wise suggestion; a story well pointing some fact, good things from everywhere, and withal, something of the beautiful spirit which prevailed and ran over into every one's heart; and we who stayed at home were in a way compensated.

AN interesting feature of one of our Board meetings was the presence of a number of prominent missionary workers of the Cumberland Presbyterian Church. It was a beautiful hint of what it will mean to have the dividing line between that Church and ours completely effaced. And yet, between ourselves here and the local Cumberland Presbyterian churches, the line was effaced years ago; at least our mutual regard and hearty fellowship were stronger than the line and practically hid it.

THE day for reading letters from our missionaries is always the best day in the month. Distance is forgotten. The world is enclosed within our four walls. We and our dear missionaries are together. May God bless every one of them. *A. L. H.*

From San Francisco.

Calvary Church, Fillimore and Jackson Sts. Monthly meeting first Monday of each month.

WE are talking much about rebuilding. The name that was wrought in the arch over the entrance of the former house will be placed over the new, viz., "Presbyterian House," and underneath, "Occidental Board." We are planning for committee rooms for ourselves, for Home Missions with its literature, for the Presbyterian Orphanage, a pleasant meeting room for the Ministers' Union, as formerly, besides a large Assembly Room.

WE have pleasant memories of our public meetings at "920;" rooms full, including a sprinkling from other denominations, with many tourists and often missionaries, and all of one accord; full tables at luncheon, where animated conversation was carried on, Chinese girls serving in Oriental costumes and, later on, appearing before the meeting to sing and recite Psalms or texts from the Bible. Our president was always guiding the day's session in a manner to keep up the interest to the close.

IN the past we have been contented with our "Presbyterian House," holding all meetings there. We have not gathered in our churches near and far, accepting their hospitality, or talking with the whole church face to face. Now we have this privilege. Our first monthly meeting was held in Alameda, and July meeting in East Oakland. Basket luncheon is the rule, although the hospitality of the churches is very noticeable and the luncheon hour is just as full of good cheer as ever.

OUR Executive Committee met in June at the temporary Mission Home at San Rafael. Twenty-five were there, and the railroad officials made the trip inexpensive. The sun was hot and half a dozen Chinese girls, in their pretty summer clothes, met us at the station with umbrellas and walked with us through an avenue a quarter of a mile in length, holding them to protect us from the sun. The bowers of shrubbery and vines and trees and flowers on all sides are a treat to those girls, yet they pine for "920." The basket luncheon was daintily spread in the dining-room and Miss Cameron with Miss Faree were the light of the house. Two teachers were on duty. Miss Cameron has found rescue work enough to keep her busy since the fire.

PLANS for our schools are being discussed. Our new president, Mrs. H. B. Pinney, 2830 Buchanan St., San Francisco, is alive to all interests and is ready for aggressive work.

THE Literature Department wishes to extend heartfelt thanks to the Woman's Boards and to WOMAN'S WORK for most generous supplies of literature sent us at this time, when our own was almost entirely burned. The helping hand has been extended to us in a manner never to be forgotten and we are sincerely grateful.

WE have asked Miss Cameron to write a leaflet telling of her escape from the Mission Home with the Chinese girls; in this leaflet she relates some thrilling experiences. We have reprinted *The Evolution of the Chinese Slave Girl* and *Old and New China* (each 2 cts.). Orders should be sent to the Secretary of Literature, Miss Belle Garrette, 2503 Central Ave., Alameda, Cal.

NEW AUXILIARIES.

COLORADO.	IOWA.	NEW JERSEY.
Goldfield.	Farley.	Dutch Neck.
	Ridgedale.	Tom's River.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the month ending May 20.

ALTON.—Edwardsville, C.E.,	$2.00	DES MOINES.—Grimes, C.E.,	$35.00
BISMARCK.—Bismarck,	10.00	DETROIT.—Springfield,	1.87
CHICAGO.—Chicago, Central Pk., 25; 1st, 72.50; 3d, 100; 4th, 6; 6th, C.E., 10; 41st St., Mrs. Shannon's Y.L., 2; Immanuel, C.E., 10; Englewood, 1st, C.E., 12.50; Evanston, 1st, 150; Lake Forest, 20, C.E., 10, Steady Streams, 3.07; Peotone, C.E., 4; Calvary, Dr. Snow, 15; Misc., 27.50, per Mrs. Peoples, 325,	792 57	DULUTH.—H. E. H., 22.45; Two Harbors, C.E., 6,	28.45
DAKOTA.—Goodwill, 6, C.E., 40, Jr. C.E., 5,	51.00	FLINT.—Croswell, C.E.,	7.00
		GRAND RAPIDS.—Ludington, A Member,	25.00
		HELENA.—Helena, C.E.,	10.00
		INDIANAPOLIS.—Indianapolis, 1st,	28.58
		LANSING.—Albion, C.E.,	9.25
		MADISON.—Prairie du Sac, C.E.,	5.00

MINNEWAUKON.—Devil's Lake, $20.00
MOUSE RIVER.—Minot, C.E., 10.00
ST. PAUL.—Hastings, 3.50; St. Paul, Dayton Ave., 17.30, C.E., 48.50; Rush City, 3.50, 72.80
SIOUX CITY.—Elliott Creek, 3.65
SOUTHERN DAKOTA.—Alexandria, 15.00
MISCELLANEOUS.—"Mary and John," 400; Anon., Olympia, 3; "For Anld Lang Syne," 4.85; Annual Meeting Offering, 41.91; Friday Morning, 25 cts., 450.01

Total receipts for month, $1,577.18

TO JUNE 20, 1906.

ABERDEEN.—Aberdeen, 10, Jr. C.E., 5; Britton, 8; Castlewood, 6; Eureka, 7; Groton, 13; Pierpont, 4; Sisseton, 7, $60.00
ADAMS.—Hallock, 7.75
BLACK HILLS.—Lead City, 1.50; Whitewood, 4, 5.50
BLOOMINGTON.—Champaign, 25, Mr. and Mrs. Chas. A. Gunn, 12.50; Pontiac, 5; Rankin, 2, 44.50
BOISE.—Boise, 1st, 22.50; Bethany, C.E., 1.32; Caldwell, 1.50; Parma, 3.50, C.E., 3.75; Payette, C.E., 7.75, 40.32
CAIRO.—Anna, 2; Carterville, 1; Fairfield, 2; Salem, Odin, 4.50; Wabash, 1, 10 50
CENTRAL DAKOTA.—Brookings, 14.50, Bd., 1, C.E., 1.56; Madison, 4.25; Winfred, 2.30; Wolsey, 5, 28.61
CHICAGO.—Union Meeting Offering, 26; Austin, 1st, 46; Bethany, 3; Brighton Pk., C.E., 3.05; Buena Mem'l, 12; Calvary, 6; Ch. of Covenant, 13, Y.P., 8; 2d, 209.50, C.E., 15; 3d, 4.70; 4th, 31, Mrs. Cyrns McCormick, 1,000; 1st, 11; 6th, 45; 7th, 3.80; 8th, 25; Endeavor, 3; Englewood, 1st, 14, C.E., 12.50; 41st St., 47.50; 52d Ave., 2.50; Fullerton Ave., 27; Lake View, 45; Normal Pk., 6; Ravenswood, 13; South Pk., 8; Woodlawn Pk., 131: Evanston, 2d, 36.39; W. Division St., 2.16; Homewood, 6; Joliet, 1st, 35; Lake Forest, 25, Ferry Hall, 83.72, Steady Streams, 3.63; Manteno, 5; N. Chicago, 2; Oak Pk., 1st, 75, F. Nightingale C.K.D., 12; 2d, 19.22; Peotone, 5.80; Riverside, 20; Waukegan, 12, Y.P., 2.25, 2,116.72
CRAWFORDSVILLE.—Attica, 18.50, Bd., 5; Bethany, 14; Beulah, 9; Darlington, 2: Dayton, 20; Delphi, 12.50, Bd., 7, Mrs. C. J. Bowen, 50, Mrs. Tirzah Garrett, 7; Frankfort, 25, Y.L.C., 11.10; Fowler, 2.50; Judson, 1; La Fayette, 1st, 11; 2d, C.E., 20; Rossville, 3; Spring Grove, 11.10, 229.70
DENVER.—Elizabeth, Jr. C.E., 1; Denver, 1st Ave., 22.05; Hyde Pk., 7.50; Littleton, 2.50; South Broadway, 2.50; Westm'r, 4.70; Valverde, 2.55, 42.80
DES MOINES.—Adel, C.E., 5; Seymour, 4.12, 9.12
DETROIT.—Birmingham, 10; Detroit, Bethany, W.U., 25; Central, 25, C.E., 10; 1st, 101; Forest Ave., 25; Fort St., Westm'r L., 18.75, Rhea Bd., 3; Immanuel, 14, C.E., 15; Jefferson Ave., 137.50; Mem'l, 14; Scovel, 30, C.E., 11.25; 2d Ave., 18.25; Trumbull Ave., 18.46; Westm'r, 50, E. S. G. Assn., 12.50; E. Nankin, Inkster, C.E., 1.50; Milford, 31; Northville, 20; Plymouth, C.E., 3 05; Pontiac, 11.82, Y.W., 7.85; Saline, C.E., 3.12; Wyandotte, C.E., 5; Ypsilanti, 75, C.E., 2.15; To Cash, 35 cts., 699.55
DUBUQUE.—Dubuque, Westm'r, Jr. C.E., 3; Farley, C.E., 50 cts.; Jesup, C.E., 2.90; Manchester, Jr. C.E., 25 cts.; Maynard, C.E., 2; Volga, C.E., 50 cts., 9.15
GRAND RAPIDS.—Grand Rapids, 1st, 14, C.E., 5, L. K.'s, 2; Immanuel, 3, C.E., 2.50; 3d, 2.50, C.E., 1, Jr. C.E., 1; Westm'r, 13.90, C.E., 5; Ionia, 5.25; Hesperia, 2.75; Lndington, 2 50, C.E., 4 50; Pbyl. Off., 16, 80.90
IOWA CITY.—Marengo, 75 cts.; Muscatine, Miss Nellie E. Robertson, 5; W. Liberty, C.E., 5; Wilton Junction, 36, 46.75
KALAMAZOO.—Kalamazoo, 1st, 11.00
KEARNEY.—Central City, 12.50, C.E., 5, Boys' Bd., 1; Fnllerton, 12.50, Jr. C.E., 1.60; Grand Island, 2; Gibbon, 4; Kearney, 10; Lexington, 2, C.E., 5; N. Platte, 10 50; St. Paul, 10.50; Shelton, 4, C.E., 5; Wilson Mem'l, C.E., 3; Wood River, C.E., 7, 95.60
LANSING.—Mason, 2.05
LOGANSPORT.—Plymouth, C.E., 1; Remington, C.E., 6; Rochester, C.E., 81 cts.; South Bend, 1st, 10, 17.81
MANKATO.—Balaton, 2.75; Kasota, 13.80, 16.55
MILWAUKEE.—Cambridge, 5; Milwaukee, Immanuel, 10; Oostburg, 5; Racine, Y.L., 1.61; Wankesha, Jr. C.E., 1.80, 23.41
MINNEAPOLIS.—Buffalo, 14; Crystal Bay, L.A., 5; Howard Lake, 8.75; Minneapolis, Andrew, 7; Bethlehem, 25, C.E., 12: Elim, C.E., 50 cts.; 5th, 7.40; Grace, 25; Oliver, Inter. C.E., 2.63; Stewart Mem'l, Jr. C.E., 60 cts.; Westm'r, 270.50, 378.38
NEBRASKA CITY.—Beatrice, 10; Diller, 2; Humboldt, 12; Pawnee City, 5, 29.00
NEW ALBANY.—Orleans, 1.00
OMAHA.—Bancroft, C.E., 4; Bellevue, 2.90; Colon, 1.70; Craig, 2; Lyons, 2.86, C.E., 2 50, Jr. C.E., 1.60; Marietta, 2; Monroe, 3; Omaha, Castellar St., 8, C.E., 12; Clifton Hill, 2; 1st, 38.56, C.E., 11; Knox, 23.20; Lowe Ave., 13 60; 2d, 6.98; Westm'r, 20.74, Y.W., 1.90; Sonth Omaha, 21.60, Inter. C.E., 6; Tekamah, 13.20; Waterloo, 6.14, 207.48
OTTAWA.—Sandwich, 5.00
PEMBINA.—Pres'l Soc., 10; C.E. Union, 11.85; Backoo. Mrs. Drew, 1; Forest River, C.E., 3.15; Hamilton, C.E., 2; Hyde Pk., 4; Tyner, 5, 37.00
PEORIA.—Farmington, 2.00
PUEBLO.—Cañon City, 25, C.E., 10; Colorado Springs, 2d, 8, C.E., 3.65, Jr. C.E., 1.05; La Junta, 4.75; Pueblo, 1st, 9, Helpers, 3; El Bethel, 1.25, Bd., 17 cts.; Mesa, Y.W., 4.50; Tabernacle, "Mite Boxes," 1.31; Trinidad, 9.50, 81.18
SAGINAW.—Bay City, 1st, 5.00
ST. PAUL.—Farmington, C.E., 3; St. Croix Falls, 2.60; St. Paul, Dayton Ave., 15.62; House of Hope, 140; Merriam Pk., Van Cleve Soc., 19.87; White Bear, 5.75, 186.84
SPRINGFIELD.—Springfield, 1st, 1.75, E. J. Brown Soc, 28, 29.75
SOUTHERN DAKOTA.—Bridgewater, 4, C.E., 2; Canistota, 2; Dell Rapids, 4; Mitchell, C.E., 4; Parker, 17, Bd., 1; Scotland, 11.35, 45.35
UTAH.—Springville, 5 25
WINNEBAGO.—Appleton, 30; Fond du Lac, 6; Oconto, 8; Omro, 1.80; Oshkosh, 20; Stevens Pt., C.E., 3; Wausau, 40, 108.80
WINONA.—Lanesboro, C.E., 5.00
MISCELLANEOUS.—Oxford, Western College Union Soc., 10; Olympia, Anon., 3, 13.00

Total receipts for month, $4,738.32
Total receipts since April 20, 6,315.50

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for April, 1906.

* Indicates Summer Offering.

BROOKLYN.—Brooklyn, Borough Park, *1; Bushwick Ave., German, *5; 1st, 250; Mem'l, 16.55; Ross St., 7.68; 2d, 8.21, $288.44
GENEVA.—Ovid, C.E., 25; Waterloo, C.E., 5, 30.00
MORRIS AND ORANGE, N. J.—Morristown, 1st, 50, Y.W. S., 10, 60.00
NASSAU.—Astoria, 14; Greenlawn, C.E., 3.50; Huntington, Central, C.E., 9.76; 1st, C.E., 9.76; Jamaica, 40, 77.02
NEW YORK.—New York, Brick, 660; Central, 696.50; Mizpah Chapel, 12.50; Faith, C.E., 21; 5th Ave., Y.W.S., 135, Alexander Chapel, 5, Sewing School, 23; 4th, C.E., 50; Harlem, 25; New York, Jr. C.E., 20; North, 30; University Pl., 180, Light Bearers, 17; West End, 25; Stapletou, S. I., 1st, 25, 1,925.00
NIAGARA.—Youngstown, C.E., 13.04
NORTH RIVER.—Amenia, C.E., 5; New Hamburgh, C E., 5; Salt Point, 4.50, 14 50
OTSEGO.—East Meredith C.E., 14.50
ROCHESTER.—Nunda, 4.75
SYRACUSE.—Canastota, C.E., 6.50
MISCELLANEOUS.—A Friend, 400; A Friend, 5; Coll. at Prayer-meeting, 33.22, 438.22
LEGACY.—Estate of Mrs. Lncy C. West, add'l, 410.00

Total for April, $3,281.97

MAY, 1906.

BROOKLYN.—Brooklyn, Bedford, 23.42; Grace, C.E., 20; Lefferts Park, Bd., 1.35; Mem'l, 16.04; Ross St., 8.17, C.E., 50; Westminster, 4.73, $123.71
BUFFALO.—Buffalo, Bethesda, 5; East, C.E., 25; 1st, Y. W. League, 15, Jr. Y.W. League, 10; Mad. Ave., C.E., 23; Lancaster, 5; Orchard Park, 10, 93.00
CAYUGA.—Auburn, Calvary, 7.59; 1st, 500; Medford, 23, 532.59
CHEMUNG.—Tyrone, Weston, 5.00
MORRIS AND ORANGE.—Morristown, 1st, Y.W., 25.00
NASSAU.—Astoria, 11; Elmhurst, 10, Y.W., 5; Islip, 6.25; Jamaica, Do Good Bd., 15; Roslyn, 3.50; Smithtown, 25, 75.75
NEW YORK.—New York, Covenant, 50; 5th Ave., Little Light Bearers, 15; 1st, C.E., 20; 4th, C.E., 50; Madison Ave., 100, Alexander Bd., 60; Madison Sq., 625; North, C.E., 38.75; St. Nicholas Ave., C.E., 30, Int. C.E., 1; University Pl., 25; West End, C.E., 50; Olivet, Miss. Assoc., 25; West Brighton, Calvary, 24.30, 1,114.05
ST. LAWRENCE.—Brasher Falls, 5; Gouverneur, 25, C.E., 10; Rossie, 4; Theresa, C.E., 4; Watertown, 1st, 50, 98.00
SYRACUSE.—Baldwinsville, 15; Canastota, 3.15; Chittenango, C.E., 10; Mexico, C.E., 10; Syracuse, South, 6.86, 45.01
WESTCHESTER.—Dobbs Ferry, 5; Harrison, C.E., 5; Mt. Vernon, 21.16, Jr. C.E., 45; New Rochelle, 1st, 6; Ossining, 5; Patterson, 1; Rye, 40; Stamford, 1st, King's Daughters, 30, 158.16
MISCELLANEOUS.—Coll. at Prayer-meeting, 18.70; E. Orange, A Little Girl, 20; B., 50; Florence, Italy, A Friend, 25; Nyack, King's Treasury, 12.50; W., 10; Mrs. I. M. Dyckman, 20; Mrs. A. M. Welch, 20; Mrs. Bashford, 20, 196.20

Total for May, $2,466.47
Total since April 1, 5,748.44

JUNE, 1906.

†Indicates Special Offering for Occidental Home

BINGHAMTON.—Binghamton, 1st, 87.50; Cortland, 31.42; Deposit, Jr. C.E., 5; Union, C.E., 5; Waverly, 30; Windsor, Mrs. F. L. Goodenough, *1.50, $160.42

BOSTON, MASS.—Antrim, N. H., 10; Boston, 1st, 40, Miss. Cir., 15; St. Audrews, 5; Scotch, 14, Light Bearers, 3, Jr. C.E., 2; East Boston, 17, C E., 12.50; Roxbury, 10, C.E., 25; Haverhill, C.E., 17; Lawrence, German, C.E., 6; Londonderry, N. H., C.E., 5; Lowell, C.E., 25; Newport, R. I., 7.50; Providence, R. I., 1st, C.E., 5; Revere, A Friend, 2; Waltham, C.E., 5; Woonsocket, R. I , A Friend, 5, 231.00

BROOKLYN.—Brooklyn, Bedford, C.E., 50; Bethany, 11.75; Bushwick, German, C.E., 10; Central, 50; Duryea, 24.10, Jr. C.E., 3.70; 1st, 100, City Park Branch, 5.64, C.E., 4.25; Flatbush, 12; Mem'l, 21.81; Noble St., 2.91; Prospect Heights, 4.46; Ross St., C.E., 100; 2d, 4.05; South 3d St., 65.51, Y.L. Cir., 30.58; Westm'r, 16.22; Woodhaven, L.I., *2, 518.98

BUFFALO.—Buffalo, Bethlehem, †2; Central, †10; Lafayette Ave., †15; North, 91, †6; Westm'r, †25, 149.00

CAYUGA.—Auburn, 2d, 25; Aurora, 25, 50.00

GENESEE.—Attica, 3.95; Batavia, 37 50, Intr. C.E., 5; Bergen, 10; Bethany, 3; Castile, 6.43; East Pembroke, King's Daughters, 5; Perry, 10; Stone Church, 10; Warsaw, Y.W.S., 8.73; Wyoming, C.E., 1, 100.61

GENEVA.—Geneva, 1st, 6.25; North, 6.25, †10. Y.L.S., 27.50; Seneca Falls, C.E., 15; Shortsville, 10; Trumansburg, 24.50; Waterloo, 6.25, Little Light Bearers, 88 cts.; A Friend, 3, 109 63

LONG ISLAND.—Cutchogue, 5; Middletown Ch., 3.70; Port Jefferson, 4, C.E., 6.74; Shelter Island, C.E , 5.30; Southampton, 18, C.E., 7.52; Westhampton, 12.48; Yaphank, C.E., 1, 63.74

LYONS.—Lyons, 1.60; Marion, C.E., 5; Newark, C.E., 10, 16.60

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Freeport, 9; Hempstead, Y.L.S., 6; Huntington, 1st, 40, 55.00

NEW YORK.—New York, Faith, 10; Harlem, Helping Hands, 10; Madison Sq., 600, †1,000, Church House, Y.W. Cl., 17.30; Mizpah Chapel, C.E., 5.26; Mt. Washington, 50; Park, 135; Scotch, 30; University Pl., Evening Branch, 50, †10, Light Bearers, 23; West End, 10; Woodstock, C.E., 19; Stapleton, S. I., 1st, 20, 1,989.56

OTSEGO.—Cooperstown, C.E., 15.00

ST. LAWRENCE.—Adams, 5; Cantou, 11.76; Chaumout, 12; Dexter, 5; Potsdam, 18.75, Dorcas Cir., 25; Waddington, Scotch, 17, 94.51

STEUBEN.—Addison, Y.W.S., 32; Arkport, 8; Atlanta, 2.50; Avoca, 1.50, Jr. C.E., 3; Canaseraga, 10; Canisteo, C. E., 18.75, Jr. C.E., 2.50; Corning, Y.W.S., 12; Cuba, 15; Hammondsport, 9, King's Daughters, 5; Hornellsville, 31; Jasper, 2; Painted Post, 1.50; Pultney, C.E., 5, 158.75

SYRACUSE.—Baldwinsville, C.E., 3.75; East Syracuse, 6.17; Fayetteville, 11.75; Skaneateles, 18.50; Syracuse, 4th, 62, 102.17

TRANSYLVANIA, KY.—Berea, 10.00

UTICA.—Boonville, 25; Clinton, 25, C.E., 20; Oriskany, C.E., 10; Rome, Mrs. A. Ethridge, 25, C.E., 10; Sauquoit, Y.P. Bd., 10; South Trenton, Mrs. John Rhodes and Miss E. M. Rhodes, 30; Utica, Bethany, C.E., 10.51, Jr. C.E., 10; 1st, Mrs. C. C. Goldthwaite, 25, C.E., 14.08; Mem'l, 15, Mrs. Geo. L. Curran, 25; Waterville, 110; Whitesboro, 5, Do Good Bd., 5.25, 374.84

WESTCHESTER.—Croton Falls, 2.50; Dobbs Ferry, 5; Mahopac Falls, 1; Mt. Kisco, 9.50; Ossining, 76 40; Patterson, 5; Peekskill, 2d, C.E., 10, Jr. C.E., 5; Pelham Manor, 6.25, *6.25; Rye, 70; Stamford, Ct., C.E., 26; Yonkers, 1st, 120; Westm'r, 17.50, 360.40

EAST PERSIA.—Hamadan, 10.05, Bd., 11.95, Jr. Boys' Prayer-meeting, 1.20; Sheverine, S.S. Primary Cl., 1.80, 25.00

MISCELLANEOUS.—A Friend, †1; Dr. Mary L. Burnham, 29; Mrs. C. Gordon, 10; Interest on Riesch Fund, 50; Interest on Wheeler Fund, 100; Miss Mitchill, †5, 195.00

Total for June,	$4,936.46
Total since April 1,	10,684.90

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending June 24, 1906.

AUSTIN.—Menardsville, 1.50; San Antonio, 4.75; Taylor, 3.65, $9.90

CIMARRON.—Enid, C.E., 5.00

EMPORIA.—El Dorado, C.E., 12.12

HANNIBAL.—Brookfield, 6; Hannibal, 22.95; Kirksville, 5; Macon, 2.10; Moberly, 7.03; New Cambria, 4; New Providence, 5, 52.08

HIGHLAND.—Atchison, 6; Axtell, C.E., 5; Bern, 3.50; Baileyville, 2.85; Frankfort, 2.75; Holton, 4; Parallel, 3.50; Vermillion, C.E., 3; Washington, 3; Presby'l Soc., 5, 38.60

KANSAS CITY.—Appleton City, 2.82; Butler, 10; Centerview, 1.25; Clinton, 5.50; Independence, 20; Kansas City, 1st, 50; Nevada, 1.25; Raymore, 7.30, C.E., 1.95, Jr. C.E., 88 cts.; Rich Hill, 2.50; Sedalia, Broadway, 10.50; Sharon, 1.75; Warrensburg, 2.50, 118.20

LARNED.—Ashland, 12, C.E., 1.50, Jr. C.E., 3, Mr. and Mrs. C. A. Wallingford, 5; Burrton, 2.40; Coldwater, C.E., 6; Dodge City, 5; Emerson, 3; Geneseo, 2.80; Great Bend, 3, C.E., 2.50; Halstead, 10.75; Hutchinson, 7, Gleaners, 5.50; Kingman, 6.50; Lakin, 9.50; Larned, 9; McPherson, 5; Pratt, 9, C.E., 1; Spearville, 7.75, C.E., 4.50; Syracuse, 7; Sterling, 3, 131.70

NEOSHO.—Mrs. Mary Bacon, 5; Bartlett, 2, Willing Workers, 50 cts.; Chetopa, 5; Coffeyville, 4; Humboldt, 12.74, C.E., 3; Iola, 5, C.E., 20; Independence, 10.50; Moran, 1.15; Ottawa, C.E., 50; Osawatomie, 5; Pittsburg, C.E., 2; Parsons, 13.30; Richmond, 5.75; Yates Centre, 2, 146.94

OKLAHOMA.—Edmond, C.E., 3.25

SANTA FE.—Las Vegas, 7.50

ST. LOUIS.—St. Louis, Carondelet, 7.30, C.E., 1.50; Clifton Heights, 2.50; Cote Brilliante, 8, C.E., 3.48; Covenant, 1.75; Curby Mem'l, 6.15, C.E., 7.50; 1st Ch., 100, Y.L.G., 18.75, Girls' Club, 2; 1st German, 20, Jr. C.E., 1; Victor St., C.E., 2, Jr. C.E., 2; Forest Park Univ., Y.L.S., 40.16; Grace Ch., 4.25; Immanuel, Jr. C.E., 50 cts.; Lafayette Park, 14.50, Y.L.S., 7.50, C.E., 5, Intermediate, 1 25, Jr. C. E., 2; Lee Ave., 2, Jr. C.E., 35 cts.; Markham Mem'l, 5, Monday Night Club, 13, C.E., 12.50; North Ch., C.E., 2; Oak Hill, C.E., 2.10, Jr. C.E., 50 cts.; 2d Ch , 146.85, C.E., 25; Tyler Pl., 15, C.E., 4, Intermediate, 1; Wash. and Comp., 250; West Ch., 100; Winnebago, 7.90, C.E., 3; Ferguson, 4.50, Y.P.S., 5; Jennings, 2.25; Kirkwood, 30.90, Y.L.S., 20; Pacific, Y.L.S , 50 cts.; Rock Hill, 45 cts.; Salem, 22; Sulphur Springs, 3; St. Charles, 2, C.E., 1, Busy Bees, 2; Webster Groves, 12; A Friend, 60; E. W. M., 50, 1,064.89

MISCELLANEOUS.—Interest, 7.52; Refunded, 3.59, 11.11

Total for month,	$1,601.29
Total to date,	1,889.88

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's North Pacific Board of Missions for Quarter Ending June 25, 1906.

ALASKA.—Sitka (Famine, Japan), $5.00

BELLINGHAM.—Anacortes, 5; Bellingham, 5; Sedio Woolley, 5, 15.00

CENTRAL WASHINGTON.—Cleveland, 1; Ellensburg, 19.50, C.E., 5; Goldendale, 5; Kiona, 7; North Yakima, 15, C.E., 5; Natchez, 4.50; Sunnyside, 8, 70.00

GRAND RONDE.—Baker City, 22.75; Burns, 8.90; Elgin, 6.67; La Grande, 23.38, C.E., 1.10; Summerville, 5; Union, 9.05; Weiser, 150, 226.85

OLYMPIA.—Aberdeen, 5.50; Buckley, 2, Jr. C.E., 1.10; Camas, C.E., 25; Castle Rock, 1.50; Centralia, 5; Chehalis, 5; Cosmopolis, C.E., 4; Ellsworth, 5.95; Hoquiam, 2.29; Olympia, 19; Puyallup, 2.20, C.E., 5; Ridgefield, C.E., 5; Tacoma, 1st, 6.50; Bethany, 3; Calvary, 2.50; Immanuel, 12.35, C.E., 9.75; Junette, 2.65; Sprague Mem'l, 2.74; Westminster, 7.37, C.E., 5, Jr. C.E., 1, 141.40

PORTLAND.—Astoria, 10; Bethany, 5; Clatskanie, 1.20; Cleone, C.E., 1.60; East View, 1.30; Ilwaco, 6.15; Mt. Tabor, 10; Oregon City, C.E., 3.45; Portland, 1st, 699.12, Y.L.M.S., 31.12; Calvary, 10.05, C.E., 2.20; 3d, 20; 4th, 5.50; Forbes, 12.25, C.E., 1.50; Marshall St., 8; Mizpah, 3.48; Piedmont, 1.60; Westminster, 26, 859.52

PUGET SOUND.—Auburn, 8; Brighton, 3.97; Kent, 5; Port Blakely, 5; Port Townsend, 19.70; Seattle, 1st, 78; Westminster, 29; Calvary, 5, C.E., 2.50; Bethany, 10, 166.17

SOUTHERN OREGON.—Ashland, 10; Grant's Pass, 9.50, C. E., 5, Jr. C.E., 12; Medford, 3, C.E., 50 cts., Jr. C.E., 55 cts.; Roseburg, 7, 47.55

SPOKANE.—Cœur D'Alene, 3; Davenport, 5; Odessa, 5; Spokane, 1st, 28.50; Centenary, 17, Jr. C.E., 1; 4th, 26.70; Bethel, 2.10, 88.30

WALLA WALLA.—Grangeville, 1.21; Johnson, 5.50; Kamiah, 1st, 1; 2d, 2.50; Palouse, Jr. C.E., 3; Prescott, C.E., 3; Waitsburg, 12.66; Walla Walla, 8, 36.87

WILLAMETTE.—Albany, 7.25; Brownsville, 2.40, Jr. C.E., 2.20; Corvallis, 9.35; Cottage Grove, 2; Dallas, 7.80; Eugene, 25, Band, 1.75; Lebanon, 8, C.E., 5; McMuirsville, 3.35; Salem, 38.75, C.E., 15; Turner, 1.50; Woodburn, 1.32; Zena, 2.15, 132.82

Total,	$1,789.48

MRS. J. W. GOSS, *Treas.*,
324 East 21st St., North, Portland.

DATE DUE

JUN 15 1986

GAYLORD

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